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THE CHRONICLE
OF A CENTURY



The Chronicle of a Century

1829—1929

THE RECORD OF ONE HUNDRED YEARS OF PROGRESS
IN THE PUBLISHING CONCERNS OF THE METHODIST
PRESBYTERIAN AND CONGREGATIONAL CHURCHES
IN CANADA

Edited by
LORNE PIERCE

THE UNITED CHURCH PUBLISHING HOUSE
THE RYERSON PRESS
TORONTO





DEDICATION

To

THE REVEREND S. D. CHOWN

D.D., LL.D.

Who for fifty-five years, as Minister, General Secretary of the Board of Evangelism and Social Service, which he initiated, and General Superintendent of the Methodist Church of Canada, lived and worked for the union of the Churches, and whose crowning act of renunciation of the highest honour at the disposal of The United Church of Canada sealed that union, this work is dedicated in friendship and esteem.

FOREWORD

WHEN, some three years ago, the matter of celebrating the Centenary of the publishing house of the Church, which occurs this fall, was discussed, it appeared that the most significant recognition of the event would be made by the publication of a record in some form of the growth of the three publishing enterprises which now under Church Union constitute the Church's publishing establishment. In consequence Dr. Lorne Pierce, Book Editor, was asked to undertake the task of producing the manuscript.

The pages following give evidence of the sincerity and thoroughness of his work. It will be realized that it was not by any means an easy thing to select the significant and valuable material from the realms of figure, fact and feature available. Nor was it a sinecure to merge these heterogeneous items of history and incident as representing men, events and progress in the publishing growth of three Churches, into the very readable document that has resulted. This, it is hoped, will be held valuable, not only from the standpoint of its most obvious purpose of celebrating an occasion of moment, but also from that of preserving for their historical worth items which, otherwise, would have passed into oblivion.

The book takes its place worthily alongside similar volumes representing the growth of the religious press in other and older fields outside Canada. It will be interesting, one hopes, as a work of reference, and also as furnishing a basis of comparison at similar commemorative occasions in the future.

S. W. FALLIS.

June, 1929.



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INTRODUCTION

CENTENARIES in Canada are still rather rare, and those in the publishing world scarcest of all. This year marks the one-hundredth anniversary of the book and publishing house known to the "trade" as The Ryerson Press. The Methodist Book and Publishing House was founded in 1829, and became the Mother of Publishers in Canada. For several decades it was the only book publishing concern in Canada. A bibliography of its publications reveals many of the most important books and outstanding authors of the Dominion. Later, several of the men whom it trained founded publishing houses. When The United Church of Canada became an accomplished fact, in June, 1925, the publishing enterprises of the Methodist, Presbyterian and Congregational Churches were merged in The United Church Publishing House. The following narrative records the progress of each denomination's publishing concern from the beginning. This progress is inextricably bound up with the names of business managers and editors, and it is important that the achievements of these master builders and leaders of public opinion should be worthily held in remembrance. As such *The Chronicle of a Century* constitutes an important contribution to the annals of Canada. It is impossible to estimate the bequest of this House to the religious, social and literary life of the Nation.

The members of The United Church of Canada are but indifferently aware of the asset they possess in this publishing house, not only in its magnitude

but also in its traditions. The story of development from insignificant beginnings is fascinating in itself. Possibly it is due to the fact that, because its progress has been unaided, it has not been the object of the same intimate concern accorded other departments of the Church. Be that as it may, this centenary offers a fitting opportunity for the recognition of those men who have been responsible for so great a work. They have been honoured in many ways, and we desire to honour them in this.

Many have contributed to the success of this work. I especially wish to thank the following, whose contributions bear their names: Rev. Professor A. B. Baird, D.D.; Mr. H. W. Barker; Rev. George S. Carson, B.A., D.D.; Rev. Robert Haddow, D.D.; Rev. W. B. Creighton, B.A., D.D.; Rev. A. C. Crews, D.D.; Rev. J. M. Duncan, D.D.; Rev. William McMullen, B.A.; Rev. Professor S. P. Rose, D.D.; Rev. R. J. Wilson, M.A., D.D.; Rev. Professor James W. Falconer, D.D., Rev. Archer Wallace, M.A. To the Book Steward, Rev. Samuel W. Fallis, D.D., I owe a special debt for his splendid encouragement and co-operation.

LORNE PIERCE,

The Chronicle of a Century

PART ONE

THE METHODIST BOOK AND PUBLISHING
HOUSE, 1829-1925

I

JOHN WESLEY AND THE PRESS

THE METHODIST Revival in England owed its great success to the preaching, as well as to the personalities, of the Wesleys and Whitefield. The call to repentance was not new, but to proclaim the value and dignity of a man's life at that time was a bold undertaking. The fetters were to be struck from the hearts of men, and also to be broken from off their minds. The permanence of the evangel was, in a large measure, due to the fact that these men had a genius for the practical. The doctrine and discipline of the new societies was evolved out of compromise, while its programme was shaped from the beginning by practical necessity. Preachers they had who, by the printed page, could give wings to the spoken word. Poets they had to sweep the evangelical enthusiasm into song that should ring down the years. Publishers were a natural and necessary sequence.

John Wesley wrote as he spoke, not to impress men with his style, but to persuade and convince them. "I dare no more write in a *fine style* than

wear a fine coat." When he transcribed anything for the press, his ambition was to see that "every phrase be clear, pure and proper. . . . If, after all, I observe any stiff expression, I throw it out, neck and shoulders."

This is not the place to review the published works of John Wesley; the merest catalogue of them would fill many pages. The titles of his published sermons, addresses, poetical works, abridgments and extracts, printed during fifty years, would alone seem an amazing achievement, had he not, at the same time, ridden more miles and preached more sermons than any man of his time. Personal visitation, extensive correspondence and ecclesiastical organization were not enough. In a day when the lower classes had little or no taste for reading, he created a demand for books, and then set out personally to supply that demand.

In 1733 Wesley mentions his first use of the press: "In the same year I printed (the first time I ventured to print anything) for the use of my pupils, *A Collection of Forms of Prayer*; and in this I spoke explicitly of giving 'the whole heart and the whole life to God.'" In 1735 Wesley began his career as a publisher, Charles Rivington, in St. Paul's Churchyard, acting as his printer. Three works were published: *Advice to Young Clergymen*, by S. Wesley, Sen., with a short preface by John Wesley; *A Sermon Preached at St. Mary's, in Oxford, on Sunday, September 21, 1735*; and *Kempis' Christian's Pattern*. From 1735, except for the small collection of hymns in 1738, he made no further publications until 1739, when some extracts from the *Homilies* were "printed for James Hutton, at the Bible and Sun, without Temple-Bar," together

with three volumes of *Hymns and Sacred Poems*, printed by William Strahan and sold by James Hutton, and at Mr. Bray's, a brazier, in Little Britain. The first Methodist depository of books was at this house of Mr. Bray's, near Smithfield. Hutton was a son of the rectory, his home being at Westminster, and here Wesley stayed when visiting London. Later on Hutton and Wesley became estranged over their differences in the Moravian disputes. Bray, although an unlettered mechanic, was the loyal friend and spiritual adviser of Charles Wesley.

Toward the end of 1739 John Wesley leased a large building in Moorfields, the property of the Government, once used for the casting of brass cannon. This foundry he fitted up as a meeting-house and place of worship. Here the first Book Room was established. "Behind the chapel, on the ground-floor, was the band-room; near the south entrance to which stood the Book-Room, for the sale of Messrs. Wesleys' publications. Over the band-room were three rooms of a commodious size; two were occupied by Assistant-Ministers; the third was used for electrifying afflicted persons, and other occasional purposes." The Foundry stood near the present site of City Road Chapel. Finsbury Square was then open country, reached by unspeakable footpaths. There were no street-lamps, and on dark nights the more cautious carried lanterns. Here, for about forty years, was the Book Room of Methodism, being supplemented by depots in the "preaching-houses" which sprang up all over the country.

John Wesley was for more than thirteen years his own Book Steward. As his ministrations increased it became necessary that he should delegate

his publishing interests to others. The earliest official was called Book Steward. The first name associated with this office is that of Samuel Franks, who is called by Wesley his "Book-Keeper." "Poor Franks" succumbed to insanity. On February 8, 1752, John Wesley enters in his Journal: "A proposal was made for devolving all temporal business, books and all, entirely on the Stewards; so that I might have no care upon me (in London at least) but that of the souls committed to my charge. Oh, when shall it once be! From this day? *In me mora non erit ulla.*"

There was ample reason for this longing to be released. Mrs. Wesley had assisted him, but the final responsibility rested with himself. On one occasion he advises her that when preachers send money for books, should all those ordered not be in stock, she ought to send other books to cover the whole of the remittance! Then there were difficulties over ministers' accounts. One who had been carried on the books for some years said, when pressed for settlement, that since cambricks were forbidden he must buy his wife muslin caps, and could not therefore pay. Another "account" said she had nothing whatever to do with her husband's book bills, and anyhow he was dead. The Book Steward shortly afterward beheld the widow in silks, and ruffles dangling to her knees, for which he upbraided her roundly. Wesley had reason to feel that his publishing interests were safe in the hands of Thomas Butts.

The business management of the Book Room passed to the Stewards in 1753, but it was not until 1776 that Wesley found it necessary to share the editorial responsibility with another. The first

editor, Thomas Olivers, was styled "corrector of the press." Although he held this position from 1776-1793, gaining a reputation as a hymn writer and a controversialist (against Toplady), he was not a success as proof-reader. Wesley had to append to his books long *errata* slips which irritated him greatly. The first eight volumes of his *Magazine* contained eight pages of closely printed *errata*. Reverend James Creighton, one of Wesley's ministers at City Road Chapel, assumed editorial duties from 1790-1792 as assistant.

THE ORIGIN OF THE METHODIST BOOK CONCERN IN THE UNITED STATES

During the summer of 1760 a number of Methodist families emigrated from Ireland to America. among whom was Philip Embury. He had been a local preacher in Ireland, and had even offered himself as a candidate for the ministry, but was not accepted owing to the fact that no ordained men were then needed. During the next few years no attempt was made to establish Methodism in America, although many Irish Methodist families continued to emigrate. It was largely owing to the urgent pleading of Barbara Heck that Philip Embury began preaching in his own house.

Robert Williams arrived from England in the fall of 1769, and proceeded to Norfolk, Virginia. He had come, without Wesley's permission, to work under Pilmoor and Boardman. He sold his horse to pay his debts, and retained only his saddlebags and a few books. With a loaf of bread and a bottle of milk he proceeded to the port of sailing. Williams has the distinction of having established the first

Methodist church in Virginia, and of being the first to print books in America for Methodists.

The Methodist Book Concern was organized by Conference, May, 1789, in John St. Church, New York. John Dickins, who loaned the Conference \$600, the savings of a lifetime, for the publishing venture, became the first Book Steward. This name of the chief executive was continued until 1820. He was not only editor, proofreader and business manager, but also salesman, shipping clerk and general factotum. The first publication was *An Extract of the Christian's Pattern, or, a Treatise of the Imitation of Christ. Written in Latin by Thomas à Kempis, Published by John Wesley, M.A.* Just as the profits from the mother Book Room at the Foundry were devoted to connexional funds and Worn-Out Preachers' allowances, so the idea prevailed in the New World.

Wesley's watchword had been: "See that every house is supplied with books." The Christmas Conference of the United States, 1784, inserted in its rules for the ministerial life: "Be active in dispersing Mr. Wesley's books." "Every system may beg money of the rich to buy books for the poor." How well these traditions were kept in mind may be illustrated by the histories of the publishing houses of Methodism the world over. The aim was to provide vital religious literature without fanaticism, and to offer sound learning without cold and deadening formality. The establishments have grown, and times have changed, but the need for such a publishing programme is still as urgent as ever.

II

THE FOUNDING OF *THE CHRISTIAN GUARDIAN*

THE FIRST Methodist church in Canada was opened at Sackville, New Brunswick, in 1790, by Rev. James Mann. Five years later there were but a dozen houses in Toronto, although Colonel Thomas Talbot, in 1793, before a tree had been felled or a street laid out, had declared it to be a "magnificent city." Nathan Bangs, addressing the Methodist Conference at Brockville, in 1848, said: "I believe that I was the first Methodist preacher that ever attempted to preach in little York, as Toronto was then called. And I preached in a miserable, half-finished house, on a week evening, to a few people, for there were not over half a dozen houses in the place. I slept on the floor, under a blanket. This was in 1802. The settlers were as thoughtless and wicked as the Canaanites of old."

The first Methodist-church in Toronto was a forty by thirty-foot structure, resting on posts, at the corner of King and Jordan Streets, where the head office of the Canadian Bank of Commerce now stands. It was opened on November 5, 1818. There were in Upper Canada at that time not more than two dozen churches of all denominations, and some thirty-five ministers. There were, however, over 125 taverns, while brawls, duels and unwholesome living were everywhere apparent. Small as was the Methodist population of Toronto at the time of the building of the first church, many refused to

worship there owing to the fact that it was largely administered from the United States, and feeling ran high after the fiasco of 1812-1814. For fourteen years these Methodist dissenters worshipped in private homes, until a new church was opened on George Street. This sturdy congregation became a mother church of Methodism. Even so late as 1847, however, there were only some six hundred Methodists in Toronto.

EGERTON RYERSON: MASTER BUILDER

Egerton Ryerson entered in his Diary, under the date of April 25, 1826: "For several days past I have been altogether engaged in writing a controversial pamphlet, and have attended little to the duty of self-examination." Back of those commonplace words lies one of the great events of Canadian history.

Egerton Ryerson was born March 24, 1803, of Dutch extraction, at Port Ryerse, County of Norfolk, on the shores of Lake Erie.

After a vigorous boyhood, on a pioneer farm, Egerton Ryerson succeeded in obtaining sufficient education to permit him to teach in a grammar school near his home. It was while still a pupil-teacher in his teens that he came under the influence of a Methodist missionary, and, along with his brothers George, William and John, forsook the Anglican Church for the Methodists. Having taken this resolve he was compelled to leave his father's home, and for two years taught in the London District grammar school. Later on he resumed his studies, and then contemplated entering the legal profession. His plans were interrupted by

an illness and upon his recovery, having experienced a fresh spiritual awakening, he resolved to enter the ministry. In the fall of 1825 he was appointed to the Yonge Street and York circuit as a probationer under James Richardson. During his first year a situation arose which not only changed the course of his own destiny, but also that of his church and country.

The government of Upper Canada had fallen more and more into the hands of the Family Compact party. They feared the growth of democratic principles, and raised against republicanism the barriers of rank and a state church. Nonconformist ministers were not recognized, while their denominations were deprived of civil status. They not only administered public funds to their own liking, but also disposed of crown lands and public offices to their friends. Their enterprise also included special prerogatives in the religious and educational life of the Province. The Compact under Sir Francis Bond Head became an institution. It is now well known that the king's advisers sent for the wrong Head, and that he was knighted and dispatched to his Province before the fatal blunder was discovered! He possessed no experience, of course, but he was obsessed with his dignities and prerogatives. Had he possessed even a fair amount of good judgment the disaster of 1837-1838 might have been avoided. However, there were hot heads on the other side, and matters proceeded from bad to worse.

Another factor in the situation was Bishop John Strachan, who had come to Canada in 1799 to teach school. Scotch and Presbyterian though he was, he became leader of the Anglican Church in the Province, and high priest of the exclusive and

arbitrary High Tory idea. In 1825 Bishop Mountain, head of the Church of England in Canada, passed away. In his sermon at the funeral, Strachan made an attack on the Methodists of Canada, charging that they were not only ignorant, uncouth, and idle teachers of religion, but also dominated by American connections and republican principles.

The following year Dr. Strachan set out for England to obtain a charter for a provincial university. This college was to have the Archdeacon of York, that is Strachan himself, as perpetual president, and all its professors were to accept the thirty-nine articles of the Anglican Church. Not only was the Church of England to be the state church, but education was also to be the special dispensation of the established church in Canada. While Strachan was absent in England his funeral oration was published, April, 1826. This ill-advised outburst singled out the Methodists for special oppression. Their ministers were declared to be of United States origin and sympathy, ignorant men who had forsaken their proper employment to preach what they did not understand, and which, owing to their pride, they disdained to learn. Moreover, they were eager in spreading disaffection and disloyalty. It gave great offence, as may be imagined, but to Ryerson, of Loyalist and fighting stock, it was intolerable. He was persuaded to prepare a reply. Riding about his circuit, covering over one hundred miles, and preaching as many as eight sermons a week, often making notes in farm kitchens by candle light, he at last appeared with his manuscript at the monthly meeting, and his brother ministers were determined to see it pub-

lished. After some polishing it appeared in William Lyon Mackenzie's paper, *The Colonial Advocate*. Anson Green says: "We read and we wept; and then kneeled upon the grass and prayed, and thanked God for the able and timely defence of truth against falsehoods that were being circulated amongst the people. Little did we think that the able reviewer was a youth who had been received on trial with myself at the previous Conference."¹

When the Methodist Conference met at Ancaster, in 1829, the following resolution was adopted: "That a weekly paper should be established under the direction of the Conference, of a religious and moral character, to be entitled *The Christian Guardian*. That the place of its location be the town of York. That the sum of \$700 is sufficient to purchase all the apparatus for a printing establishment. That the sum of \$2,050 will meet the annual expense of such a paper. That the stock to the amount of \$2,000 be raised, by dividing it into 100 shares of \$20 each, half of which is to be paid immediately, and the remainder subject to the call of the persons who may be appointed to superintend the publishing of the paper; and said stock to be paid with interest as soon as the avails of the concern would admit of it. That the members of the Conference do take up the shares among themselves; but if all be not disposed of in that way, that they use their influence with their friends to have the remainder taken up immediately."

Egerton Ryerson was born in the year of Bishop Strachan's ordination. *The Christian Guardian*, which he edited, successfully opposed Strachan's

¹ *Claims of the Churchmen and Dissenters of Upper Canada Brought to a Test*. Egerton Ryerson. Kingston. 1828.

schemes, and won for Ontario equal rights in government and religion, equal opportunities in free public schools and an autonomous Canadian Methodist Church. It is pleasant to recall that neither Ryerson nor Strachan carried the bitterness of conflict into their old age. As far back as 1838 we find them exchanging notes of marked personal good will. In a charge to his clergy, Dr. Strachan writes, "So far as Dr. Ryerson is concerned, I am one of those who appreciate very highly his exertions, his unwearied assiduity, and his administrative capacity." More generous is Dr. Ryerson, who in 1880, two years before his passing, says, "More than fifty years have passed away since my criticisms on Dr. Strachan's 'Sermon on the death of the Bishop of Quebec' were published. On the re-perusal of them, after the lapse of so long a time, the impression on my own mind is that Dr. Strachan was honest in his statements and opinions. . . . He was more moderate and liberal in his views and feelings in his later years, and became the personal friend of his old antagonist, who, he said, 'fought fair.'" It is well that, as we look back upon the conflict between these doughty champions of opposing ideals, it should be through the softened light of an afterglow that for its contestants modified the remembrance of the struggle.

In the Jubilee Number of *The Christian Guardian* (1879) Dr. Ryerson recalls those early days in these words: "The writer was elected editor of *The Christian Guardian* in the fifth year of his ministry, his salary was six hundred dollars, including house rent and fuel—the largest he ever received during sixteen years. On his way to New York, in the autumn of 1829, to procure the types on which to

print the *Guardian*, he was six days and nights on the stage coach between Lewiston and New York—travelling part of the time over the worst conceivable roads at the rate of a mile an hour. Such was the poverty of the establishment that it was unable to employ a clerk, so that the editor had to keep the accounts, and, with the weekly voluntary assistance of some lay brethren, had to fold and address the papers to subscribers. Much labour was bestowed in writing the editorials, which were written mostly at night, and often not finished before the morning twilight.”

The Christian Guardian began with a total circulation of about 450, but within three years it reached 3,000, the largest circulation of any periodical, religious or secular, in Canada at that time.¹

By a strange coincidence Ryerson, son of Anglican parents, became the leader of the forces opposed to Strachan, son of Presbyterianism, and protagonist of the Anglican pretensions in Upper Canada. Ryerson's works were legion, and upon any one of his major achievements a lesser man might have rested his claim to fame. He was one of the most distinguished ministers of the Methodist Church in Canada, and served with distinction in Metropolitan Church, Toronto, long known as the Cathedral of Methodism in Canada. He obtained the charter for the establishment of Upper Canada Academy at Cobourg, afterward the University of Victoria College, the first nonconformist, degree-conferring institution in the Empire to be granted

¹ In 1831 the *Guardian* spent £227 10s. on postage. William Lyon Mackenzie's *Colonial Advocate* spent only £56 12s. The total postage of all periodicals that year in Upper Canada, not including the *Guardian*, was less than £200.

a royal charter, and became its first President (1841). He was appointed Chief Superintendent of Education for Upper Canada (1844-1876), and founded the school system of Ontario, the model upon which the educational system of Canada was largely built. Four years after his appointment (1848), he began the editorship of the *Journal of Education*. He successfully challenged undemocratic government, particularly as it affected a state church, clergy reserves, an unlicensed nonconformist clergy, and denominationally controlled schools. His voluminous writings on educational and national affairs, as well as his pioneer work, *The Loyalists and Their Times* (2 vols.), have enriched our literature. He was a statesman, and capably administered the educational system of Ontario for thirty-two years, and in addition to that, he established the oldest religious journal, and founded the largest publishing house, in the Dominion.

The massive and rugged strength of Ryerson was matched by his fearlessness. He had the tastes of a scholar and the tenacity of a bulldog. About these qualities a legend sprang up. Differences of opinion there always will be regarding his share in certain episodes, but the fact remains that he was opposed to uncompromising forces, and he met them in like manner. Whatever his mistakes were, and he made many, being human, he retired from public life with the good will of all. He loved truth and freedom, and with voice and pen, through the length of his days, he spent himself unstintedly in support of the Empire, equal rights, and equal opportunities.

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III

EDITORS OF *THE CHRISTIAN GUARDIAN*

From the establishment of The Christian Guardian, in 1829, to its amalgamation with The Presbyterian Witness and The Canadian Congregationalist in The New Outlook in 1925, it had twelve Editors. The following chapter contains appraisals of these Editors by their contemporaries. It is important that the main details of their careers should be recorded, but it will be even more valuable, especially to those of the coming years, to see what manner of men they were.

1. EGERTON RYERSON, D.D., LL.D. (1803-1882)

THE WRITER'S first recollections of Dr. Egerton Ryerson are of a man a little past his prime, his fighting days for the most part lying behind him, his spirit mellowing and sweetening as the autumn of life closed in upon him. He was one of those rare souls who achieve the none too common distinction of growing old gracefully. Occasionally, the still burning fires of a noble passion for the causes he loved would flame forth, but ordinarily they smouldered, giving out a grateful warmth that attracted, rather than a fierce heat that repelled. The militant spirit of his youth and early middle age was rapidly giving place to a kindly outlook on life, and a generous attitude toward mankind in general.

Dr. Ryerson did not immediately appeal to my boyish scrutiny as a particularly romantic or heroic figure. Somewhat over average height, but by no

means commandingly tall, a little stooped, rather indifferent to his personal appearance, his voice somewhat "thin" in ordinary conversation, lacking the imperative note of authority which I must have anticipated, he did not win my admiration until I found courage to look directly into his face. Then I became conscious that I stood in the presence of no commonplace man. His head, over which the fast-thinning locks fell carelessly but with a certain grace, was massive. Even in repose his countenance was striking, registering the struggles of an eventful life. When he was animated his face compelled your admiration, and his eyes looked directly into yours with that quality credited to Professor Drummond, of not only seeing you, but of seeing into and through you. It must have been hard to play the hypocrite in his presence.

The two most abiding impressions of what might be called his physical characteristics are, first, the one already named, his massive forehead and striking countenance, and next, his unforgettable handclasp. It was, so to say, an eloquent handshake, expressing more than lengthened speech often conveys from the lips of other men. In my boyhood I preached more than once where Dr. Ryerson was a member of the congregation! Is it any wonder that on the first occasion I nearly fainted as I saw him in the pew? But he was invariably amongst the first to greet the boy preacher in the minister's room, and with a pressure of his hands—both of them—bid him carry on. There was no need of words, nor were they often spoken, when the love and warmth of his handclasp were felt. It was a touch that imparted strength, making one think of Him whose touch had its healing power.

As the present writer's purpose is not to deal at length in biographical detail, but if possible to reveal something of the more intimate and lovable side of the men of whose services to the Church this volume is in part a memorial, he has no apology to offer for recording familiar and simple examples of the human and homely virtues of those of whom he writes.

When, in 1873, Drs. Samuel S. Nelles and E. H. Dewart were commissioned to visit England, to obtain from the parent bodies of the Churches interested permission for the Canadian Wesleyan and Methodist New Connexion bodies to unite, the writer, a boy of twenty, was left by Dr. Dewart as office editor of *The Christian Guardian*. This responsibility, far too great for a lad inexperienced in journalism, was made tolerable by the generous contributions of brethren given to writing for the press. Dr. Ryerson was one of the contributors. A covering letter, enclosing an article of exceptional interest, remains a priceless possession. It begins, "My dear Brother," and ends, "Yours very affectionately." It compliments the temporary editor in all too flattering words on his success, and submits the contribution sent with a modesty becoming a beginner in journalism offering his first essay to an experienced editor! This from the Superintendent of Education for the Province of Ontario to a newly received probationer for the Methodist ministry! Nor is there the slightest hint of condescension or playful humour in the letter. It is the greeting of Mr. Greatheart to his young brother, just finding his feet. Chesterton has somewhere written, "There is a great man who makes every man feel small. But the real great man is the man who makes every

man feel great." By this canon, Dr. Ryerson was a "real great man."

I cannot remember that I ever heard Dr. Ryerson preach. Indeed he preached very rarely during the latter part of his life. But I listened to him occasionally at Conference sessions. Once or twice he gave utterance to deep seated convictions with a fire and energy recalling the past to those who remembered when he thundered forth his denunciations against his opponents. But those were unusual moments; the Son of Thunder was giving place to the Disciple of Love. One further illustration of his gentle thought for others may be noted. In the writer's early experiences of Conferences we were very insistent upon the privacy of the ministerial sessions. Young ministers were appointed by the President to guard the doors that no layman should invade the sacred precincts. It was a duty uncongenial to myself, and when imposed, was, I fear, performed ungracefully. Dr. Ryerson had occasion to pass out by the door where, during one of our Conferences, I stood on guard. Perhaps he detected a look of discontent upon my face, for he stopped to say in his most winsome manner, "Do you remember, Samuel, William Jay's comment on the verse in the Psalter, 'I had rather be a door-keeper in the house of the Lord than to dwell in the tents of wickedness'?" I confessed my ignorance. "Because as door-keeper he was the first to come and the last to go." As he spoke, my unwelcome task became a privilege.

The Indian-summer of his life was, generally speaking, peaceful and beautiful. The sunset was subdued, rather than brilliant with many-coloured hues; a quiet, kindly light attended him as his

wearied feet came nearer to the end of the pilgrimage. His very dear friend and colleague, the late Dr. J. G. Hodgins, wrote thus: "To such a man death had no terrors—the heart had no fear. It was cheering and comforting to listen to him (as I often did alone), and to hear him speak of his near departure, as of one preparing for a journey—ceasing from duty, in order to be ready to be conveyed away, and then resuming it when the journey was over. . . . He knew Him whom he believed, and was persuaded that He was able to keep that which was committed unto Him against that day. . . . As the end drew near, and with it, the outward man began to fail, the feeling of unwavering trust and confidence deepened and strengthened. . . . Gradually the weary wheels of life stood still, and at seven o'clock on Sunday morning, February 19th, 1882, in the presence of his loved ones and dear friends, gently and peacefully the spirit of Egerton Ryerson took its flight to be forever with the Lord."

The beginnings of our Book Room were modest, but its purpose was lofty. Dr. Ryerson proposed to do for Canadian Methodism what John Wesley meant his Book Room to do for Methodism in England, furnish religious and wholesome reading to the people. The saddle-bag preacher was its agent. He felt it part of his connexional and pastoral obligation to bring good books to the homes of the early settlers. His ministry in that direction was useful to the last degree. How much we owe at this hour to the services of our first Book Room, and to its unpaid agents, in the way of fostering and gratifying a love for good reading it is impossible to say. And when we recall these days let us once

more thank God for Egerton Ryerson, who stood at the beginning of things, and made so fine a contribution to the well-being of future generations. I venture to quote what I have written elsewhere (*The Genius of Methodism*): "From the beginning Methodism has directly concerned itself with the education of the masses. It has rejected as utterly false the gross libel on the faith once delivered to the saints, that ignorance is the mother of devotion. In Canada, for example, our fathers gave as generously to the founding of a university as to the spread of the Gospel."

S. P. ROSE

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2. JAMES RICHARDSON (1791-1875)

Captain James Richardson was a veteran of the War of 1812. As a master mariner he had built and navigated the *Kingston Pacquet*, and operated a shipping wharf at Kingston. Richardson was an estimable citizen, and served as Warden of the Parish Church for at least six terms. Captain Richardson's son, James, was born September 29, 1791. He, too, followed the traditions of the family, and took to ships and sailormen. During the War of

1812 he served on the *Black Snake*, *Wolfe* and *St. Lawrence*, British men-of-war. Later he married the daughter of a master shipbuilder of Kingston and York. His son was for many years a professor of medicine in the University of Toronto.

At the first Canadian Conference of the Methodist Episcopal Church, held at Hallowell, 1824 (now Picton), Bishop Hedding presiding and Elder William Case acting as Secretary, the Canadian Church got under way. The following year James Richardson and Egerton Ryerson were received as candidates for the ministry. They were sent to Yonge Street and York circuit, Richardson being placed in charge. In 1828 Richardson was appointed to the Niagara circuit, residing at St. Catharines after a term at the Credit mission. In the same year he was one of the signatories to a greeting presented to the new Lieutenant-Governor, Sir John Colborne, which was, in reality, an attempt to vindicate the Methodists against the charge of disloyalty. Richardson was at that time Secretary of Conference, and for several years following, even when Book Steward and Editor. It is interesting to recall that he was the official scribe at the Conference of 1829, when *The Christian Guardian* was founded.

When Richard Alder, representing the English Wesleyans, came to Canada in 1832, Egerton Ryerson endorsed the Union, and Richardson gave it a reluctant approval. Ryerson was sent as a delegate to England by the Conference of 1832, the same Conference which ordered that *The Christian Guardian* should "for the future be an exclusively religious journal." Before Ryerson sailed he had published in the *Guardian*, in the absence of Richard-

son, a long letter on Union, so inaccurate that Richardson answered it at length. It was a telling shot, and presaged the disruption of 1840. Richardson had been a naval officer in the War of 1812, and lost an arm in an engagement on the Great Lakes. He was a foe of *immoderate* drinking, and an equally doughty proponent of the independence of the Canadian Church as well as of the validity of Methodist Orders. As matters became worse he joined the Methodist Episcopal Church. In 1836 he was called before the Committee of the Legislature, William Lyon Mackenzie presiding, and, along with Case and Evans, was submitted to a gruelling by those who hoped to prove that the Methodists had received government grants. The charge was proved erroneous.

James Richardson later became Bible Society Agent in Upper Canada, and subsequently Junior Bishop of the Methodist Episcopal Church in Canada.

On a memorable evening in my boyhood I was one of a large congregation in a Toronto church. I cannot recall the purpose of the gathering, or any of the addresses which were delivered. The interest of the occasion lay in the fact that, for the first and last time, I saw the remarkable man who was for one year (1832-1833) Editor of *The Christian Guardian*, and Book Steward, Bishop James Richardson, of the Methodist Episcopal Church in Canada. From my seat in the gallery I looked upon a man of venerable appearance (he had passed his 80th birthday), standing near the platform to which he was immediately welcomed

and invited to a seat of honour. I knew enough of Canadian Methodist history to feel a keen interest in one whose name had often been mentioned in my hearing, and whose part in determining the course of events had been so considerable. He was quite worth more than a passing glance. What particularly impressed me was the empty sleeve pinned neatly to his breast, eloquent testimony to his patriotism and devotion to his native land. It was easy, even then, when old age held him in its grip, to believe that "in youth and manhood he was above the average size, robust and healthy, and possessed of great physical courage." You felt that it was no common man who modestly accepted the place upon the platform rightly reserved for him, but one fully entitled to the respect paid to him, not only by the chairman, but by the audience itself.

The father of James Richardson was a man of note, "a native of Lincolnshire, and followed the sea. He served under Admiral Lord Rodney in his splendid victories over the French and Spanish fleets, during the continuance of the Revolutionary War, and shared in that great conflict in the West Indies, on April 12, 1782, in which the French naval armament, under Count de Graseé, was well-nigh annihilated." He came to Quebec in 1783, and was appointed to office in the marine, Kingston becoming his headquarters. Here his son James was born. At the age of thirteen James became his father's companion, and for five years served his apprenticeship as a sailor upon our Canadian lakes and rivers. In 1809 he entered the provincial marine, and upon the outbreak of the War of 1812 received a lieutenant's commission, distinguishing himself as a modest, heroic soldier and sailor, en-

countering many perils, and losing his arm in one of his naval engagements.

He was destined, however, for another form of service to that with which his youth had made him familiar. He was originally an Anglican, and while a naval officer, was recognized as a man of fine religious principles and practices. About 1817 he fell under the spell of an itinerant preacher, and became convinced that he ought to unite himself with the despised Methodists. He threw himself with characteristic ardour into the activities of his new found religious associates, and in 1824 he gave up the comforts of his home at Presque Isle to enter upon the toils and privations of the Methodist itinerancy. Dr. John Carroll, in an interesting review of Bishop Richardson's life, graphically describes that transition period. "He removes with his family in a pent-up, cheerless sailing vessel, to the embryo Toronto, then innocent of graded streets, sidewalks, and street lamps. They reach the foot of Yonge Street in a dark night, and plod their way in the mud, the children losing some of their shoes in the journey, to the house of Mrs. Richardson's father, the corner of King and Yonge Streets. Mr. Richardson's was the first Methodist Episcopal minister's family that ever presumed to pitch their tent in the town." In 1825 Mr. Richardson was received on trial for the ministry, Egerton Ryerson and Anson Green being among his fellow candidates. Writing about this time of Richardson, Egerton Ryerson says, "James Richardson is a man of good sense and deep piety, and a very acceptable and useful preacher." He shared the varying fortunes of the itinerancy until 1832, when he became Editor, a post held for one year only, during which he was

delegate to the British Conference. The years following were years of ecclesiastical unrest. It is enough to say that "not feeling at home" among his brethren, Mr. Richardson removed in 1836, to the United States, returning in 1837 to unite with that branch of the Methodist denomination over which in 1858 he was elected bishop, to be succeeded by Albert Carman, for so many years the Superintendent of the Church which gathered into itself the various sections of the Methodist family in Canada. We of to-day may well afford to let the dead past of dissension and conflict bury its dead, and look with bright anticipations into a future which shall bring the Church of Christ much nearer the goal of true unity desired for it by its Head. In doing so, however, we ought not to forget the contribution which men like Bishop Richardson made to the new order in which we live. He rose superior to the temptation to narrow aims and ambitions, belonging—so one who knew him well assures us—to the Church Catholic, endearing himself to all who were privileged to know him intimately. The memory which I cherish of the benevolent countenance that looked serenely upon the vast congregation, gathered in the church where I saw Bishop Richardson for the first and only time, makes it easy to believe that this word of testimony is true.

S. P. ROSE.

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3. EPHRAIM EVANS, D.D. (1803-1892).

English Wesleyan Methodism gave Canada two great men in James and Ephraim Evans, natives of Hull, Yorkshire, and sons of a sea captain. In Canada they were both teachers for a while, moving from Lower to Upper Canada. Carroll says that both were degenerate, being pleasure loving, immersed in business, sceptical, and even had a novel each on the way when they were converted! In time Ephraim became a worthy opponent of Ryerson, for few could stand up to him in debate—the favourite pastime of the Church in those days. When the dissolution of Union with the English Wesleyans came, in 1840, Evans seceded along with Matthew Lang (a member of the English Conference) and Elder Case. These, and others, were granted their certificates. He began his probation in 1828, and during the next five years was stationed at Kingston, Cobourg, Niagara, and Stamford, under the Methodist Episcopal Conference. In 1833 he was ordained in the Wesleyan Church, and was appointed agent of Upper Canada Academy. Following his term of Editor he was Chairman of various Districts from Toronto, London, Kingston and eastward to the Maritimes, Halifax, Charlottetown, and Sackville (being for two years Governor and Chaplain to Mount Allison Academy) and as far west as Victoria and Nanaimo, B.C. He was a delegate to the First General Conference, 1874, being at that time a member of the London Conference, and again in 1878. As a young man he was both handsome and haughty, but courageous to a degree, and mellowed as time went on.

Dr. Ryerson, as we have seen, was Editor of the *Guardian* from 1829 to 1832, when he was relieved for one year by the Rev. (afterwards Bishop) James Richardson. He returned to the editorial chair in 1833, again retiring in 1835 for three years, during which period the Rev. Ephraim Evans was Editor. With the reason for the changes noted, and the policy of the *Guardian* during Evans's reign, the present writer does not concern himself. It is his task to indicate, so far as he may, what manner of man the occupant of the editorial chair from 1835 to 1838 was.

A Hebrew poet tells us that one generation speaketh to another, but the pity of it is that the words of the sages of the past are too often drowned in the roar of the clamant voices of the present, and the memory of the older prophets passes into forgetfulness. The very names of the faithful men and women, who laid deep and strong the foundations on which we build, have lost much of their significance, and we no longer cherish as we ought the sense of our debt to those who made it possible for us to live. An occasional pioneer, like Ryerson, worked upon so large a scale that he cannot be forgotten while Canadian history is taught; but there are others, whose humbler contributions are worthy of grateful remembrance. It is the ambition of this book to make its readers aware of their debt to the past, a debt which we can never repay but which we ought gladly to confess.

Ephraim Evans was one of the faithful foundation builders who have ceased to be famous. The present writer was brought in his youth into somewhat frequent association with this gifted man. Dr. Evans was then past his prime, but was still

remarkably vigorous in mind and body. But for his clerical dress you would have thought him a retired officer of the British army. Somewhat more than an average height, straight as an arrow, carrying himself with dignity and grace, his voice well modulated and clear, his eyes bright and well set in a head that was worth looking upon, a mouth that suggested firmness, softened by a good sense of humour and a kindly disposition. He commanded attention in a crowd; his white hair carefully brushed back from a shapely forehead, and his beard, worn somewhat longer than was common amongst Methodist ministers of his time, carefully trimmed, indicated a punctiliousness that well became him.

When I came to know him he had achieved a fine record of excellent service. Following his term as Editor he had laboured extensively throughout Upper Canada, and as a missionary in British Columbia, when to be a missionary in that part of the New World entailed much hardship and sometimes suffering. He must have been in his time a preacher of considerable attractiveness, judging by the churches to which he was appointed in London, Hamilton, and Toronto, but he made slight appeal to my boyish fancy, though I heard him often for two years. His sermons were severely doctrinal, untouched by much apparent passion, and unrelieved by illustration or play of fancy. If he had only preached as he talked in the company of friends! Doubtless saints of mature minds and religious experience found his pulpit utterances helpful, but for a lad of fifteen they had little value.

The abiding impression which Dr. Evans has left upon my mind—and I had abundant oppor-

tunities for observation—is that of a courteous Christian gentleman. I do not know that I ever met anyone who was more uniformly considerate of what was due to others. And yet perhaps this statement admits of a word of modification. His courtesy, as I reflect upon it, was more a debt which he paid to himself than a desire to stand in well with other people. Much as a decent man feels an instinctive repugnance to dirt, and will seek to be clean in the dark, so, I think, Dr. Evans felt he wronged himself by any departure from the principles and practices of a Christian gentleman. In a word his politeness was no veneering, but of the fibre of his being. Let me offer an example which will reveal this characteristic clearly.

One morning at the breakfast table at my father's house, where he was a frequent and welcome guest, he somewhat sharply criticized a sermon preached on the previous evening by an evangelist in the church to which I belonged. I felt that the criticism was unfair, and was so unregardful of what was due to a guest, to say nothing of a man of Dr. Evans's years and standing, as to break out into a vigorous protest. Beyond a moment's painful silence, tactfully broken by a wise word from my mother on a totally different subject, my impetuosity was unnoticed. A short time afterward Dr. Evans was again the guest of our home. We were once more seated at the breakfast table, when, with a winning courtesy that I recall with emotion, Dr. Evans said: "Samuel, I owe you and your friend the evangelist an apology for my criticism of his sermon, made at this table a few mornings ago. On examination I find that you and he were correct in the interpretation of the text, while I was quite in error. If

you have spoken of the matter to your friend, will you please convey to him also my apologies?" Nothing could be more characteristic of the man. He, an honoured veteran of the Church, offering his apologies to two boys, for the evangelist was still a probationer, and my rank was that of a local preacher on trial! Reflection convinces me that Dr. Evans felt it due to himself to do what he did. It could really have made no difference to him how I thought of the matter, but it was everything to himself that he should have the consciousness that he had played the part of a gentleman. I could add other instances of the same innate courtesy, but this will suffice. It is not a little thing for a man so to carry himself in his daily life, that so many years after his passing he is remembered for the unforced and beautiful courtesy which doth not behave itself unseemly, is not puffed up, seeketh not its own, that adorned his speech and conduct.

A passing reference in a volume of this kind may be permitted to Dr. Ephraim Evans' gifted brother James, who, in the words of the late Dr. N. Burwash, made the gift to a nation of a written language. This was done for the Algonquin tribes, "who occupy the hinterland of our country from the head waters of the Ottawa to the Rocky Mountains." He invented for this people the Cree Syllabic Alphabet, and translated for them hymns and large selections of the Scriptures. With tremendous difficulty, by reason of the absence of the proper material, he even cast type with which to preserve the results of his great accomplishment. He cut the first set of types with a jack-knife from small blocks of wood. The lead linings of tea chests were melted to cast the type. Sheets of birch bark first

served for paper, and a hand fur-press was his printing machine. In this crude manner he gave the Scriptures and hymns to the native tribes on the plains, and established at Norway House the first printing press in the Canadian West. The Indians called him "The man who taught birch-bark how to talk." It was the good fortune of Dr. Evans, on the occasion of a visit to Great Britain, to secure for his brother James a press and type to carry on his very valuable work. The whole story is fascinating, but cannot be told here. It is another illustration of the far-reaching values of missionary effort, and of the ministry of benediction attending the translation and circulation of the Holy Scriptures. The inspiration of Evans' toil was the desire that the Indians to whom he had been sent should know the Word of God. That he might succeed in this he actually created for them a literature and made it possible for them to read it.

S. P. ROSE.

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4. JONATHAN SCOTT (1803-1880)

Jonathan Scott was a candidate for the ministry of the Wesleyan Church in 1834, and two years later was ordained and stationed at Lake Simcoe. There

he remained until 1839, when he was appointed Editor of *The Guardian*. During 1839-1840 *The Guardian* was quiescent politically. Jonathan Scott was Ryerson's assistant, and while he was outspoken enough on religious and moral issues, remained silent on party politics. It was the bitter time of the Union controversy. Scott stood for the Union with Ryerson, and it is interesting to note, that while Scott was Editor, John Ryerson was Book Steward, and Egerton pastor of a Toronto church. At any rate he defended Ryerson and fought the battles of the Canadian Conference. He was a zealous preacher, and a splendid pastor, but it is not for that reason he was deprived of his chair, an act on the part of the Conference which irritated him. The following year after his editorship he was elected Secretary of Conference, but refused the office, still rankling under the injustice. In 1846 he was re-elected Editor, but refused it, whereupon George R. Sanderson was chosen.

The period was one of continued controversy. Elder Case had resigned, but his protégé, Anson Green, remained, and succeeded to most of the honours within the gift of the Church. Old alignments were erased and new ones created. The year following the union with the British Conference (1834), Scott was sent out to Canada with five others, "the best batch," it was claimed, that had come for years. Jonathan Scott was an able, industrious and pious gentleman, a literary man and a theologian of great talent. While he was a fine preacher and indefatigable in pastoral visitation, he stands out among his contemporaries as a bulwark of British traditions. His tenure of the editorship was marked by loyalty to these British

traditions, an equal pride in his Canadian connection, a warm missionary fervour, and a skilful evasion of all political partisanship. Scott opened his régime with a leading editorial, "Let us mind the same things," which sounded a salutary call to spiritual enterprise. The London Conference had deprecated "any interference with party political reasoning and discussion." Scott needed no reprimand. His great article, "Renewed Ministerial Consecration" (1842), was typical of his writing. It ought to be said that the Canadian Conference had always stood opposed in theory to the political controversy which had so scandalized the English Wesleyans. Scott's spiritual note was the call to an evangelism which flooded *The Guardian* with revival news, a business which had equally shocked and disgusted the English folk years before. He returned to the pastorate, refused a Chairmanship, and, after ministrations in Stamford, Perth, Port Hope, Toronto, and Brampton, passed away at a ripe old age, beloved everywhere. He was buried at Brampton, Ontario.

5. GEORGE FREDERICK PLAYTER

(1811-1866)

George F. Playter was another Englishman who remained loyal to the Canadian Conference. He had, in 1833, been a candidate for the ministry at Ottawa and the following year was received on trial at Matilda. Ten years later, having served seven charges, he was elected Editor of *The Christian Guardian*. This was a time of bitter debate, yet in spite of that, one of great activity in the Church. Playter had published a tractate, "Thirty-

Five Reasons Why I am not a Member of the Episcopal Church," following it up later with "Voice from Canada." Here was a man who could write and present a bold and convincing front. He proved the High Church claims to be absurd, and championed the legitimacy of the Methodist ministry. Jonathan Scott was retired, and he was appointed to the editorship. While he held the chair he advocated Chinese Missions, and spoke favourably of any move toward Union, two ideas which later bore fruit, though at that time suspect. At the same time Rev. J. H. Maffitt, from the United States, began a series of revival meetings, which were opposed by the Presbyterian *Banner*, and *The Church*, edited by Dr. Bethune. In spite of this these protracted meetings thrived, and the columns of *The Guardian* were filled with notices of great activity "on all fronts." Malcontents and sympathizers with the English Wesleyans founded the *Toronto Periodical Journal or Wesleyan Methodist* and carried on their controversy. One practical and worthy suggestion came of that short-lived journal, the plea for lay delegation to the Conferences. So, on the whole, the debate was not unfruitful. It should be stated that the Romanizing tendencies of the High Church party caused some alarm among the English Wesleyans, and this paved the way for Union again. In 1845 Conference appointed a Commission composed of John, William and Egerton Ryerson, Jonathan Scott, James Carroll, G. F. Playter, Alex. McNabb, Anson Green, etc., to consider the differences between the Canadian and English Churches. Playter, however, seemed to have outlived his usefulness, and was retired after two years. He re-

turned to the pastorate, and, in 1862, published *The History of Methodism in Canada*. Anson Green printed it for him.

6. GEORGE RIVERS SANDERSON, D.D.
(1816-1898)

Sanderson had been received into the ministry in 1837, and rose through important charges to the editorship in nine years. He was one of the first students of Upper Canada Academy, but after a year took a mission on the Thames circuit. He seems to have been entrusted with duties from the beginning, for which he probably had more taste than for study. He was a man of great industry and efficiency, and succeeded in combining his editorial duties with the secretaryship of Conference (1848-49). Years before he had advocated an Indian Industrial School, and he had the pleasure of assisting at the laying of the corner-stone in 1850. Retiring from *The Guardian* in 1851, he spent three years at Cobourg, when he was recalled to the Book Room as Book Steward (1854-1859). His term of Book Steward was marked by a financial crisis of some sort, which he weathered with sufficient credit to be appointed, after his term was up, to the treasurership of the Church Relief Fund. Thereafter he filled some of the most important pulpits in Ontario Methodism—London, Port Hope, Picton, Belleville, and Kingston.

George R. Sanderson was Editor of *The Christian Guardian* from 1846 to 1851, and Book Steward from 1854 to 1859. That he was the choice of his

brethren to fill two connexional offices of such importance is evidence of their confidence in him. Their affection and trust appear further in his repeated election as District Chairman. He was representative to the British Conference in 1861, Co-Delegate (vice-president) of the Conference in 1871, and twice member of the General Conference. He likewise achieved distinction as a preacher of no ordinary excellence, and as a pastor well-beloved.

It is my misfortune that my acquaintance with Dr. Sanderson was almost negligible. I remember him as a prepossessing elderly gentleman, of medium height, inclining to stoutness, genial in manner—well worth knowing, I am sure. My most abiding memory is of the last occasion upon which I saw him. It was at a General Conference held in London, Ontario, some thirty years ago. The doctor resided in the city and frequently visited the Conference. He moved in and out amongst us as a beneficent presence. He had a smile, a warm handclasp, a kindly word for his brethren. He never passed me without stopping for a moment to exchange a friendly greeting, given it must have been out of the fulness of his great heart, for I had no special claim upon his attention. I felt that he was growing old very gracefully: waiting, so it seemed to me, like one of Bunyan's pilgrims in Beulah land, for the message of the King to come into His presence. His life had not been without its difficulties, trials and hardships, but at eventide peace and quiet reigned. I followed him, after an interval of a few years, upon one of his former charges, and can recall nothing but kindly references to his life and labours. Victoria College did well in conferring upon him, in 1887, the honorary degree

of Doctor of Divinity, and the Church at large may wisely cherish affectionately the name of George Rivers Sanderson as one of her outstanding sons.

S. P. ROSE.

7. JAMES SPENCER, M.A. (1814-1863)

James Spencer was born near Lundy's Lane. Carroll wonders whether that made him bellicose. His gait was certainly easy-going, a sort of flat-footed, flap-slap patter, while his careless attire and tousled head might also lead one to imagine a lackadaisical man. He attended Cobourg Academy and Victoria College, but did not graduate, although he seems to have taken away some knowledge of science and the classics. He used to be called "The Bishop" at Victoria, chiefly because of his industry in promoting revival meetings. It was for this reason, says Carroll, that he was thrust by his friends into the itineracy, a fact which disgruntled him for some years. He filled such pastorates, between 1838 and 1850, as Newmarket, Whitby, St. Catharines, Brantford, Dundas, Toronto and Guelph. His delivery was rather sing-song, but the man had something to say, and improved with acquaintance.

Spencer was of the "liberal" group, and was twice or thrice put forward for the editorship of *The Guardian*, but was not elected until 1851. His style was forceful and clear. Simplicity and sincerity went hand in hand, for he kept mankind ever in view, rather than theories about it. Office modified his liberal tendencies, for he avoided controversy.

In 1860 he retired from the editorship and was

stationed at Brampton, going to England the same year as representative to the Wesleyan Conference. Three years later he was moved to Paris, Ontario, was made secretary of Conferences as a tribute to his qualities of leadership, received from his Alma Mater the degree of M.A., *honoris causa*, and then passed suddenly away in the time of harvest.

Spencer and Sanderson were fast friends at Cobourg, and were received on trial within a year of each other. Carroll points out that while Sanderson excelled in short flights and selections, Spencer surpassed him in his grip of contemporary problems, wherein he was a real leader. Sanderson deprecated controversy; Spencer was "bound to have peace, if he fought for it." After all, his real appeal was to the heart, and his most telling argument was a humorous picture of some absurdity. He could not entirely escape all debate, for the Clergy Reserves question was reopened during his time. However, *The Guardian* prospered, and with it the *Sunday School Guardian*.

8. WELLINGTON JEFFERS, D.D. (1814-1896)

Wellington Jeffers was born in Cork, Ireland, on the day that the battle of Waterloo was fought. When baptized, in the Anglican Church, he was given the name of Wellington in deference to the wishes of an uncle who had fought at Waterloo, and wished to honour the Commander of the British forces at that great battle. His father, Robert Jeffers, a graduate of an English University, was a wholesale merchant, and his mother—whose maiden name was Nancy Maurice—belonged to a well-known Irish-Catholic family. The social friction arising

from this mixed marriage fortified the desire of the Jeffers family to emigrate, an impulse fortified by the diminution of business associated with the deflation period which set in a few years after the end of the Napoleonic wars. In any case Robert Jeffers and his family arrived at Kingston, and settled for a number of years at Bath, eighteen miles from the Limestone City. Wellington received the greater part of his education from his father, who later accepted a position as teacher in the old Kingston grammar school.

Wellington Jeffers went, in his teens, to Quebec, intending to enter the Government service as he had been offered a secretaryship which seemed to give good promise for later advancement. Being converted about this time, however, the current of his thoughts was diverted toward the ministry. He became a minister when about nineteen years of age, and from that time all his energies were absorbed by the work of the Methodist Church. Two brothers also followed him into the Methodist Church; John, who was in great request as a preacher but is not believed to have been ordained; and Rev. Thomas Jeffers. Three out of the four sisters also married men who took an active part in the affairs of the Methodist Church.

Some years after entering the ministry Wellington Jeffers married a Montreal lady, Miss Jane Frith, who died in 1847 at Dundas, Ontario, leaving three children: James Frith, afterwards author of *A History of Canada* used in Ontario public schools and *Citizenship*; Emma, who married Rev. Robert Graham and was author of *Etchings from a Parsonage Verandah*, and a number of short stories and articles for *The Christian Guardian* and other

publications; and Wellington, who later practised medicine. His second marriage to Miss Jane Dougall, of Picton, occurred in 1855.

Among the pastorates held by Dr. Jeffers were Hamilton (twice), Cobourg, Montreal, Toronto, Sidney, and Lindsay. He was the first Canadian minister of St. James Methodist Church, Montreal, and it is interesting to note that fifty years later the same pulpit was occupied by his grandson, Rev. Dr. John Wellington Graham. As Dr. Jeffers' health broke down in Montreal he was transferred on his own request to an Indian Mission at Hiawatha on Rice Lake, where he lived for three years, from 1856 to 1859. Fully recovered in health he came to Toronto where he was Editor of *The Christian Guardian* for three years from 1860 to 1868.

For many years prior to his death in Belleville (1896), Dr. Jeffers had been superannuated. His catholicity, and friendliness with the ministers and members of other denominations, were illustrated in this period by the fact that he filled for the best part of a year the pulpit of St. John's Presbyterian Church, Belleville, while the congregation were looking for a minister.

Here is a man, to whom, after full allowance has been made for human frailties and limitations, the overworked and often sadly misapplied adjective "great" may be given. It was while he was Editor of *The Christian Guardian* that I saw him first. He was of commanding appearance, in the full strength of middle life. To the lad of twelve, who, with immature but not uncritical eyes, looked

upon him, he seemed austere, conscious of what was due to him as a leader in ecclesiastical affairs, not easily approachable, quickly roused to anger, very certain of the correctness of his own judgments and resentful of contradiction, unwilling to conciliate his opponents, indifferent to and perhaps contemptuous of, those little artifices whereby loving disciples are won from the ranks of juniors and inferiors. My father was Book Steward and I was often in his office. Dr. Jeffers would pass through it sometimes, but I cannot remember that he ever noticed my existence, or stopped to exchange cordial greetings with the Book Steward or any member of the staff. I looked upon him with awe, for was he not the *Editor*? To my fancy that was a loftier dignity than to be prime minister of the Province. A word of affection from his lips would have filled my heart with pride, as though I had been recognized by royalty, but it was unspoken, and I grew rather to dislike the man for whom afterward I formed a sincere affection. The judgments of youth were revised with the passing years, and I made the welcome discovery, that behind an unpromising exterior beat a heart tender and even childlike in its desire for appreciation and human fellowship. Indeed there sprang up between us a friendship of which I have always been somewhat vain, inasmuch as it was rather of his seeking than my own. Or, to put it better, it was the generous gift of a noble man to one many years his junior and in every way his inferior. His kindly unbending to me during the last few years of his ministry, and the first of my own, are among the cherished memories of my life.

Wellington Jeffers was Editor for nine years (1860-1869), and he made the editor's chair a throne

of power. He wielded a vigorous pen, and his editorials were widely read and often quoted. The influence he exerted upon the Church during the term of his office was unquestionably great. I am not, however, quite sure that it was as editor that he made his best contribution to Methodism, or exhibited his gifts to the greatest advantage. His admirers, of whom the writer is one, can hardly claim for him that he possessed, in any large measure, the instincts of a journalist. Journalism is indeed a profession, and the highest place is commonly reached only after a severe apprenticeship, but there is a sense in which the journalist is born, not made. The technique must be acquired, but the gift is an endowment. Dr. Jeffers had little of the natural gift which found such superior expression, for example, in the late Sir Robertson Nicoll. His editorials were not for the average reader, the selections for general reading were made in a somewhat haphazard fashion, while too little discrimination was exercised in the admission of correspondence. And so, when in 1869, he was released from his office, after having rendered notable service therein, no grave injustice was committed, and the Church did not suffer loss.

Dr. Jeffers was a fearless and effective debater. The word "Jeffers is up" brought indifferent members of Conference from the lobbies to their seats. He did not always see eye to eye with Egerton Ryerson, and possibly there was no one whose opposition gave Ryerson greater concern. It was long before my time that they fought their verbal duels, but I have often heard them spoken of as events of unforgettable interest. In one of these conflicts Jeffers carried the day. It was on the class-

meeting question, and Ryerson actually resigned from the Conference (a resignation finally withdrawn) in consequence. During my early days, when I sat, a humble learner in a back seat on the Conference floor, I heard Dr. Jeffers deliver more than one notable speech. He liked you to praise his speeches, too, nor was he above asking frankly, "How did you enjoy my speech, Rose?"

The most striking address I ever heard from him, or for that matter from any one else on a similar theme, was at the Conference at Belleville, in 1880. It took the form of an evening lecture on "Eternal Punishment." The large church was filled. During the first half-hour he presented the Biblical arguments, as he apprehended them, in favour of the traditional view. I do not think he cared a great deal for that part of his lecture and the audience grew somewhat listless. And then, for another half-hour or more, he dealt with the graver popular objections to the orthodox position. These he set forth with fine skill and candour, prefacing them one by one with the words, "It is said that if God deals thus"—the point was then clearly stated—"He will not deal justly." No effort was made in any instance categorically to refute the objection, but this was the invariable rejoinder, "If it is not just it will never be, for shall not the Judge of all the earth do right?" As he drew near the close of his lecture, he thrilled the audience with the assertion, "There is a lowest seat in heaven and a highest seat in hell, and who shall say that these seats are not nearer one another than we imagine?" To my young mind which found impossible the old-fashioned doctrine as then commonly preached, the lecture was an inexpressible relief. At this distance of

time it is hard to understand the courage which was needed to speak as Dr. Jeffers did. Murmurs of dissent were heard, which were recognized by the late Chancellor S. S. Nelles, who supported a vote of thanks for the address. Dr. Nelles at once ranked himself amongst the liberals by saying, in reply to a mild criticism by one of the older ministers, "I think that the parts of the lecture I admired most were those which were the most heterodox." How we youngsters applauded! The faces of the "fathers" who sat upon the platform were a study.

Canadian Methodism has produced few greater preachers. A few have arisen who met the popular taste better, but still fewer who set so rich a banquet for those who had the capacity to digest it. His appeal was invariably to the mature mind. "The fat sheep," said a kindly critic as the doctor was concluding a successful term in Belleville, "the fat sheep have been gloriously fed, but the poor lambs have gone empty away." He preached the sermon when I was ordained. "The greatest sermon I ever heard," said Dr. W. H. Withrow, no mean judge, at its close. "Having the form of godliness, but denying the power, from such turn away." The present writer could reproduce parts of the sermon from memory to-day. It is doubtful, however, if he heard it now, if it would be as palatable as it was then. The doctor's method of pulpit preparation is not to be commended to the average preacher. He was a tremendous reader of great books. These he assimilated and made his own. His mind filled with a great theme suggested by his studies, he would, perhaps, select his text at the last moment. Indeed, when in old St. James Street Church, Montreal, he was known to ask some one for a text as

he was about to ascend the pulpit. As a result he made humiliating failures as well as brilliant successes. A significant feature of his ministry was the variety of it. He went from St. James, Montreal, to Rice Lake Indian Mission, and from Rice Lake he mounted the editorial chair. Returning to the pastorate in 1869 he was appointed to Oshawa. His last pastorate was Belleville, where, after superannuation, he lived until he was called home. It was there I saw him for the last time. He was very feeble in body, but alert in mind. He told me of a recent sermon he had preached on the Personality of Omniscience, or some kindred subject. His greeting when I entered the room was affecting, and the parting too sacred for detailed reference here. There are occasional moments when, in his gifted grandson, Dr. J. W. Graham, he seems to live again, but heaven endowed each man with his own peculiar talents. Dr. Jeffers deservedly received his share of honours. He was by turn district chairman, co-delegate, President of Conference, and member of General Conference. Victoria College has seldom conferred an honorary degree more worthily than when one was conferred upon him. What I have written is a sadly inadequate tribute to a mighty man, to whom our Church owes more than we know, and for whose life-work we do well to be grateful.

S. P. ROSE.

9. EDWARD HARTLEY DEWART, D.D. (1828-1903)

Edward Hartley Dewart was born in County Cavan, Ireland, and came to Canada with his parents when six years of age. The family settled

near Peterborough, Ontario. Dr. Dewart attended the Toronto Normal School, and for a time taught school. In 1851 he was a candidate for the Methodist ministry at St. Thomas, and the next year was received on probation. After two appointments, Port Hope and Thorold, he was ordained in 1853, and stationed at Dundas. His succeeding circuits were St. Andrews, Odelltown and Montreal West. In 1861 he was stationed at St. John's, P.Q., and appointed Financial Secretary, which office he held for two years, being elected again in 1868. The following year Dr. Dewart published *Songs of Life*, and was appointed Editor of *The Guardian*, which appointment he held until 1894. Upon being relieved of the editorship he continued to live in Toronto until his death in 1903. Dr. Dewart was the author of *Essays for the Times* (Toronto, 1898) and *Selections from the Canadian Poets* (Toronto, 1864). His son, Hartley Dewart, K.C., was leader of the Liberal Party in Ontario for some years.

In seeking a successor to Dr. Jeffers the lot fell naturally upon Mr. Dewart. He had already made some slight but successful ventures into the world of letters. A creditable volume of original verses had come from his pen, and a useful book of selections for schools and for public recitations offered evidence of his discriminating love of literature, and of his gift as an editor of other's writings. Besides these, he had written articles of outstanding merit for quarterly reviews, while as a preacher he was recognized as a man who thought his way through a subject, and possessed the ability to express himself

in a striking manner. Some of his briefer contributions to the press revealed a man well acquainted with Wesleyan theology, and equal to its defence against its unfriendly critics. Fifteen years of useful work in the pastorate lay behind him. He was in the very prime of a vigorous manhood, and was trusted and esteemed by the Church at large. It was, therefore, with every prospect of a successful career, that he assumed his duties in 1869. The following twenty-five years of distinguished service justify to the full the wisdom of the choice of E. H. Dewart as Editor of our connexional paper. Judged by the period and quality of the service he rendered the Church while Editor, it is not too much to say that, with the exception of Egerton Ryerson, he must be regarded as the most influential occupant of that throne from the day of the first issue of the paper until the hour of his retirement from office. And Dr. Ryerson excelled him not so much, if at all, by the superiority of his editorial skill, as by reason of the exceptional nature of the times during which he stood forth as the champion of the rights of a struggling denomination.

I was brought into somewhat intimate relations with Dr. Dewart during the formative period of my boyhood, and had excellent opportunities of studying him at first hand. He was minister of the Elm Street Church, of which I became a member when my father became Book Steward, and afterward, during his reign as Editor, I saw him often and at close range. I shall surprise those who knew him only through *The Christian Guardian*, as the vigorous and able defender of the old theology (that is the older theology of Methodism) against evolutionists and sponsors of higher criticism, when I express the

mature opinion that at first, at least at heart, he was a radical, and that if he had followed his earlier instincts he would have been a leader of those whose positions he afterward assailed. This statement must not for a moment be taken as a reflection upon his intellectual honesty. Dr. Dewart was incapable of intentionally playing a part, but there occurred in his life, what has so often happened in the lives of others, a conflict between an instinctive leaning toward one set of opinions, and the reasoned judgment which eventually condemns them. This I know, that it was he who first set my mind at work in the direction which has led me to a view of the Bible quite unlike that with which I began my ministry. A counsel of a sentence or two, in which he bade me read the Bible without prejudice for what it actually contained, as I would read any other literature, neither assuming nor rejecting beforehand the dogmas of the Church concerning it, was the first blow of a well-directed hammer upon the fetters of a traditionalism into which I was born, and against the bondage of which I was then ineffectually rebelling. Nor was this counsel an exceptional outburst.

There are lines of his, written before he became Editor, which reflect what I believe expressed positively his inner life when I knew him first. I quote them, not so much as a fair example of his poetic style, as for the purpose of justifying the opinion I have ventured to utter.

In thought there must be false and true—
There must be wrong and right in deed,
Yet truth should value what we do
As highly as a lifeless creed.

The thoughts despised as new or strange
May yet in regal triumph reign;
The form and garb of truth may change,
And yet the inner life remain.

Additional significance is given to these lines when it is remembered that they are part of a poem on "A Plea for Liberty." It may be open to debate whether, if he had never become Editor of our connexional organ, and felt that he was set for the defence of the faith, he would have been so pronounced in his conservatism, particularly in the later years of his editorial career. One may also wonder if the severity of his attacks upon the newer learning was not, in some measure, an unconscious conflict between earlier instincts and later opinions. Official position has cured more than one man of pronounced radicalism, not only in politics, but in the realm of theological development as well.

The twenty-five years during which Dr. Dewart presided over the destinies of *The Christian Guardian* were eventful in the history of our Church. In 1873 the Wesleyan Church in Canada established its first foreign mission, Japan being the chosen field, and George Cochran and Davidson McDonald its first missionaries. It was a notable and courageous forward movement, worthy of the great souls that conceived it, and rich in its following benedictions, not only upon the field to which the message of the Gospel was sent, but upon the Church which thus sought to obey the great commission of its Head. In the same year Dr. Samuel S. Nelles and Dr. Dewart went to England to obtain the consent of the home Churches to the union of the Wesleyan and the Methodist New Connexion Churches in Canada, together with the Wesleyan denomination

in the Eastern Provinces. This Union was officially effected in the following year, and was the harbinger the larger union of 1884. It was a surprise to many of his friends that the Editor of *The Christian Guardian* did not lend his influence to the consummation of the later Union. He did not oppose it on principle, but because of what he regarded as objectionable features conditioning it. However, when Union was carried, Dr. Dewart, whose opposition, though strenuous, had never been bitter, fell loyally into line, and effectively threw himself into the task of making the Union the success it became.

Following Union came the federation of Victoria University with University College, Toronto, and its removal from Cobourg. Even after some of the early advocates of federation had lost courage, and had begun to doubt its expediency, Dr. Dewart continued to urge it by voice and pen, and probably turned the balance of opinion in its favour. The two chief contributors to the effecting of College Federation were undoubtedly Drs. Nathanael Burwash and E. H. Dewart. The value of Dewart's advocacy of this movement should not be forgotten, particularly by those who believe in its wisdom, and point with pride to its successful outworking. It was opposed to the last by an influential minority, the leader in the organized opposition being Dr. Alexander Sutherland, whose consistent support of Church Union had been so important a factor in its realization. It is interesting to observe how often Sutherland and Dewart found themselves in opposition on matters of policy. They were both bonnie and fair fighters, and when there was conflict between them it often rose to considerable proportions. In the matter of federation, Nelles, who was

perhaps the first to give the idea substantial form, grew timid, and withdrew his support. His inconsistency was sharply criticized, and found an apologist in Dr. Alfred Reynar, *clarum et venerabile nomen*. Replying to criticisms of his Principal, Professor Reynar achieved one of his delightful and characteristic *bon mots*. "Well, you see, Dr. Nelles had had a delightful dream, which later became a hideous nightmare." Nelles's dream was that of a miniature Oxford or Cambridge, with several colleges grouped around one common centre. When, at the end, Victoria was the only college to enter federation, he felt bitterly disappointed, and argued that in surrendering her university powers, and moving to Toronto, where the cost of administration would be so much greater, she was paying far too great a price for benefits to be received. It was an act of justice, and a graceful recognition of fine service to Methodism, when Victoria College conferred the degree of Doctor of Divinity upon Mr. Dewart.

During Dr. Dewart's term *The Christian Guardian* celebrated its jubilee. He wrote a *Jubilee Song*, in which the *Guardian* reviews its history. It is not one of his happiest poetic efforts, and is too long to quote in full. Three stanzas, however, may be fittingly reproduced.

To the patriot band, who with brain and with hand,
 Have toiled for the right, I belong;
 I have stood in the front, and oft borne the brunt
 Of battle with falsehood and wrong.
 To the emigrant's cot, in the loneliest spot,
 I carried the news of all climes,
 The success or defeat of army or fleet—
 The lessons and deeds of the times.

The friends tried and true, whom my infancy knew,
 Have one by one gone to their rest;
 A few still are left, of their comrades bereft,
 But their sun is now low in the West;
 Yet my eye is not dim—no weakness of limb
 Gives token of age or decay;
 I can strike for the truth with the vigour of youth,
 Undaunted by fear or dismay.

My flag is unfurled in the noon of the world—
 The work-day of mortals is brief—
 There's a wail in each breeze, which to Christians at ease
 Calls loudly for help and relief.
 If all will unite, and stand firm in the fight
 Against ignorance, error, and sin,
 Truth's triumph is sure; for all who endure,
 The crown of the victor shall win.

Dr. Dewart was capable of better verse writing, as his published poems and *The Methodist Hymn Book* bear witness, yet these lines have a glad, brave ring about them which is characteristic of the courage and optimism of their author.

The criticism which proved most effective in bringing Dr. Dewart's long editorial reign to a somewhat premature end was, that *The Christian Guardian* had become the exponent of his own personal opinions, and had thus ceased to be representative of the judgment of the Church. There may have been a measure of truth in that view, which was largely held, but the present writer enters his emphatic protest against that conception of an editor's obligations, which interprets them in the terms of an organ grinder turning out the tunes which others have composed. The editor who will in the end render the most abiding service is he who has strong personal convictions on great questions and problems, and who seeks not only to express but also

to form public opinion. If his paper becomes the mere echo of views current in the Church, to which the dangerous designation of "safe" is applied, it will cease to lead, and stagnation of thought will prevail. Let us change our editors if they do not please us, but while they are editors let them reign as monarchs.

Perhaps Dr. Dewart's long continuance in office had developed something of the autocrat; certainly the doctor never had much patience with those who opposed him, or the ability sympathetically to grasp their point of view. Be that as it may, the Church demanded a change, and so, while his mental powers were still at their flood tide, he was retired. It was a long tenure of office, and on the whole a beneficent one for Canadian Methodism. It is impossible accurately to estimate the measure of the influence he exerted upon the opinion of the Church, but it must have been large. Whatever criticisms are in place this must be said, that on all questions of a moral character *The Christian Guardian* for those twenty-five years bore unfaltering testimony to what was true and of good report; never for a moment did its testimony to the necessity of pure and undefiled religion in private and public life weaken. Speaking for myself, I count Dr. Dewart as one of the Church's benefactors.

Dr. Dewart was president of Conference for probably the briefest period on record. In the year of the final union of Methodism in Canada, the Conferences of the contracting Churches met separately to wind up the business of the ecclesiastical year, before meeting as united organizations. Dr. Dewart was elected president of the Toronto Conference, and it was confidently supposed that he

would be president of the united gathering. The choice, however, fell upon Dr. Alexander Sutherland, who had been a valiant leader of the union forces. The choice was without question an admirable one on its merits. Dr. Sutherland presided with distinguished ability and charm, but there were many who felt that it would have been a graceful thing to send to the chair a man who had conscientiously criticized the basis of union upon which the four members of the Methodist family came together. On reflection it may be conceded that the Conference lost an opportunity to do a magnanimous act, and one cannot but regret that Dr. Dewart never found his way for a full term to a position he would have worthily filled. It is due to his memory to add that he exhibited no sign of irritation over the choice of another as president, but diligently and faithfully attended the Conference sessions, giving loyal support to the chair.

In private life he was an agreeable companion, particularly when a company of congenial friends foregathered, and he was accorded full liberty of speech. In the pulpit Dr. Dewart frequently excelled, but his preaching was uneven. He was a good debater, and on the platform occasionally rose to fine heights. He was an impressive reader of the Scriptures, which he knew as few men whom I have met know them. He was rather contemptuous of ministers who were dependent upon a concordance to find a passage in the Bible. No one who heard him read the speech of Judah before Joseph could miss the pathos and wealth of meaning in the familiar story, as these were brought to expression by his excellent and interpretative rendition.

As I write I see him once more. I look with eyes

of affection upon a man of good stature, of rather unwieldy frame, standing somewhat awkwardly, but with a certain grace too, in the midst of a group of friends, all of whom, alas, belong to the fellowship of those "loved long since and lost awhile." I hear his full voice, ringing out with conviction, as he presses his point home. The years are telling upon him, but his handclasp is as warm and heartening as ever. He is mellowing and sweetening as good fruit mellows in the autumn. It surprised no one that he met his end without fear, for he was ready for the Great Adventure. And the hope dwells within me, that in a better life I may be permitted to renew a friendship which I recall with gratitude. It is easy and right to forget his infirmities, and to recall his massive excellencies; much as one forgets the petty annoyances of travel when the journey ends happily.

S. P. ROSE.

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GEORGE COULSON WORKMAN, M.A., PH.D.
 (1848-), ASSISTANT EDITOR

Few Canadian ministers and scholars have added more lustre to Biblical literature than Dr. George Coulson Workman. Dr. S. P. Rose once said of him that he was "a scholar of the first rank." The battle which he fought for liberal thought in the Methodist Church bestowed a lasting benefit upon the Dominion as a whole. The heresy trial which ter-

minated his professorship was acrimonious, and reverberated throughout Canada, but time has vindicated his position. Through it all Dr. Workman has never ceased to speak moderately and even kindly of those who attacked him. It is not the purpose of this book to mention all the Assistant Editors, but there are a few who deserve special mention, and of these none is more worthy than Dr. Workman.

George Coulson Workman was born at Grafton, Ontario, September 28, 1848. After attending the schools of Colborne and Cobourg, he entered Victoria College, Cobourg, obtaining his B.A. in 1875, and the M.A. degree in 1878. While completing his Master's degree he was Assistant Editor of *The Guardian*, 1876-1878. Immediately upon graduation he was ordained and served four years in the pastorate. He was then appointed assistant, and shortly afterward, full professor of Old Testament Literature and Exegesis at Victoria University (1882-1884). From 1884 to 1889 he attended Leipsic University, Germany, where he pursued his studies in Oriental Languages and Literature, obtaining the Ph.D. degree. His private studies being ended by 1904, he was called to the chair of Old Testament Literature and Exegesis at Wesleyan Theological College, Montreal, which he held for the next four years. Since that time, except for two summers as temporary pastor of Metropolitan Church, Toronto (1910), he has lived quietly in Toronto, devoting his time to study, and the enjoyment of his many friends.

Dr. Workman has ever insisted upon exhaustive research. "Ripeness is all" said Shakespeare, and that, together with reverence, are outstanding

qualities of Dr. Workman's legacy. Insisting upon facts, he presents them logically, simply, vividly and persuasively, always keeping in mind the heart of man and the great spiritual verities. Liberal in theology and politics, democratic in his social and governmental views, an advocate of temperance, free trade and independence in everything, he was bound to encounter opposition. Time, however, has vindicated most, if not all, his views, and the history of unfettered thinking in Canada will always hold a place for his name.

A list of Dr. Workman's publications ought to make mention of his hymns, which, more than anything else, are the symbols of the reverent and inquiring mind of the man. Many have been published privately. "Grant me, O God, Thy Guiding Hand" is well known through the Methodist Hymn Book.

As for his book publications, they include the following: *The Text of Jeremiah*, his doctoral dissertation (1889); *The Old Testament Vindicated* (1897); *The Messianic Prophecy Vindicated* (1899); *How to Study the Bible* (1902); *The Servant of Jehovah* (1907); *At-one-ment, or Reconciliation with God* (1911); *Jesus the Man and Christ the Spirit* (1928).

An appraisal of Dr. Workman's place among the theological writers of Canada will be found in the *Queen's University Quarterly* for January, 1929. It is from the pen of another outstanding Old Testament scholar, Professor W. G. Jordan, B.A., D.D.

10. ANDREW C. COURTICE, B.A., D.D.
(1856-1908).

I linger lovingly over this name, and remember with deep affection the man who bore it. I recall a body too frail adequately to function as the organ of expression of the well-trained mind, great heart, and strong will that tabernacled within it. Occasionally the tabernacle was more of a prison-house than a hospitable home. There were times when, as he stood in the pulpit, eyes closed from very weariness, his pleasant voice too weak to utter as it ought the noble truths the mind conceived, the face almost colourless, the emotion of pity so stirred the hearts of his hearers as to make them partly unconscious of the dignity of the message he was declaring. For the most part, however, the indomitable will of the great soul rose above its physical handicap. His life as I knew it was largely a striking example of the victory of the spiritual over the material. His mind refused to yield to the limitations which the body sought to impose upon it. The body, he resolved, must be his servant, not his master; and so you found him in the gymnasium, sharing with stronger men in the exercises and games of the hour. In the best sense he was everywhere a good sport, asking no favours, playing the game with whole-hearted enthusiasm, modest when he won, sweet-tempered when the luck was against him. He had a fine head, eyes that looked searchingly yet kindly into yours, a countenance that revealed the student and the thinker, but told also of conflict with pain and weariness. I think I knew him well. He was twice my immediate successor in the pastorate, for two years my near neighbour, and from the begin-

ning of our acquaintance until his call home, an admired and trusted friend.

It is a fact of common observation that your most ardent pacifist is often at heart a valiant soldier. This was true of Courtice. The Quaker strain was strong in him; indeed, after his retirement from the active ministry, he sometimes worshipped with the Friends and preached at their meetings. He hated war, and, if I judge correctly, distrusted all appeals to physical force to secure moral ends. He forgave readily, and was incapable of retaining malice toward any. He would not contend for things indifferent, and was ready to give way on matters of preference where no high issue was at stake; but when roused by some injustice, or opposing some giant evil, or witnessing some deed of cruelty or shame, he illustrated that paradox of the book of Revelation, "the wrath of the Lamb." Meek and gentle by nature, giving the stranger the impression of timidity perhaps, he could flame into noble anger, and fearlessly fling himself into the conflict with no regard to the motto of the prudent, "safety first." Content to yield on small matters, he was slow to sacrifice rights, and fought to the end for causes which, as he saw them, were exponents of righteousness.

Mr. Courtice was a young preacher of the Bible Christian branch of the Methodist family prior to the union of 1884. He was a distinguished student of Victoria College, whence he graduated in arts and divinity, subsequently, in 1898, receiving the degree of Doctor of Divinity from his *alma mater*. Soon after the union he was appointed minister of Parliament St. Church, Toronto; thence he removed to Dundas St., London, going from there to Dominion Square, Montreal, and thence to Sydenham St.,

Kingston. It was while minister in Kingston that he was elected Editor of *The Christian Guardian*. He brought to that office a cultured mind, high ideals, and a lofty purpose to succeed. He did creditable work, but he was not at his best in the editorial chair. He lacked, even to a greater degree, the instinct of journalism which, as has been noted, was partly absent in the case of an illustrious predecessor. Moreover he was too sensitive to criticism to bear complacently the unfavourable comments which are the portion of all editors, however able. So many people are quite confident that they know exactly how a paper should be run, and are generous in proffering their advice. The editor's most effective weapon against the noisy ignorance of such foolish people is good work, done in as complete indifference as he can cultivate to criticisms which are born of lack of knowledge. But Courtice was weak in the quality which endures fools patiently, or refuses to treat them seriously, and the captious criticisms, that are more or less the lot of all public men, stung him and wore down his spirit. "I feel as I had been sandpapered," he confessed to us once at the Montreal Conference, after a somewhat trying year. This natural sensitiveness was heightened by the physical weakness that in the end prematurely terminated his public career. The fact is that his real place was on the staff of one of our theological colleges. Dr. Courtice was a teacher of exceptional gifts. While he was still in the pastorate some of us had high hopes that he would be invited to occupy a professor's chair. His claims were once urged, but another candidate was chosen, largely because, in the judgment of some of the governors, Courtice shocked the proprieties

by dressing unclerically, chosing his neckties unhappily, and riding upon the streets of the city on a bicycle! These objections proved fatal. The college was robbed of a fine professor, and a beautiful life shortened by years. The judgments even of college boards occasionally fall short of infallibility.

He was well endowed as a preacher. I shall never forget a sermon of his on the occasion of the closing exercises of Wesleyan Theological College many years ago. The strength of its subject-matter, the beauty of its diction, the wealth of its apt quotations, the spiritual power which accompanied its delivery, were remarkable. Indeed, to tell all the truth, it was an exceptionally able sermon which proved a determining factor in his choice as Editor.

He threw himself whole-heartedly into all efforts for the up-building of a purer national life. He had the connexional spirit, and was a useful member of an annual or a general conference. One valuable feature of his editorial labours deserves record; he did much to give *The Christian Guardian* the character of a forum. Articles and correspondence with which he disagreed were freely published. His sense of fair play made him willing that views which he might oppose should get themselves a full and fair hearing. Unlike his able predecessor, Courtice sympathized with the newer learning and broader theology. In a noble book by the Editor of the *Hibbert Journal*, the author opposes the popular slogan of the war days, that the world should be made safe for heroes, pointing out that heroes are not made by being shielded from danger, and that our world as it is, with all its disabilities and disquieting conditions, is an excellent world in which

to develop the qualities of true heroism. As we think of men like Dr. Courtice, and of Dr. John George Blewett of Victoria College, whose lives were so largely lives of conflict with adverse circumstances, who gallantly fought, and successfully won victories greater than those of flesh and blood upon the field of battle, we become conscious of the majesty and power of the faith that shall overcome the world. Our confidence in the final triumph of the unseen forces grows stronger, and courage is begotten within us to follow in their train, who follow Him, whose kingdom is not of this world.

S. P. ROSE.

11.—GEORGE J. BOND, D.D. (1850-)

George John Bond was a son of John Bond, a merchant of St. John's, Newfoundland, whose brother, the Right Honourable Sir Robert Bond, became Premier of Newfoundland, and received the freedom of the city of Edinburgh. Dr. Bond was born at St. John's, July 1, 1850, and after attending the General Protestant Academy of his city, continued his studies at Mount Allison University, N.B., graduating with his B.A. degree in 1874. Three years before, 1871, he had entered the ministry, and, upon completing his course, was appointed to pastoral charges in Newfoundland and Nova Scotia. From 1883 to 1884 he was secretary of the Newfoundland Conference, and the following year became President. Dr. Bond was three times delegate to General Conference, and from 1895 to 1902 Editor of the *Wesleyan*, Halifax. For one year, 1900, he had been acting editor of *The Christian Guardian* and became Editor of *The*

Guardian in 1902, holding that office for four years. His interest in foreign missions induced him to visit China and Japan in 1908, and to write a series of letters on the social, political, educational and religious outlook in those countries. Later he returned to the pastorate in Nova Scotia, where he established himself as an eloquent and forceful speaker.

12.—WILLIAM BLACK CREIGHTON, B.A.,
D.D. (1864-

William Black Creighton is a native of Dorchester Township, the home of his boyhood being a beautiful farm about five miles from the city of London, Ont. His father and mother were both of Irish stock and were highly respected members of the community where they dwelt, and steadfast supporters of the Methodist Church. Hospitable, always ready for every good word and work, the atmosphere in which the future Editor of *The Christian Guardian* grew to manhood was distinctly religious and decidedly social, and of the numerous children who came to that home not one of them but felt the full effect of this godly environment.

But to this young farmer lad came the call to the Christian ministry, and so he sought to secure the education necessary for the responsible task. After matriculating at the London Collegiate, he entered Victoria University, and graduated in both Arts and Theology, being gold medalist in the latter. Accepted as a probationer for the ministry, he toiled on his fields with fidelity and success, and was ordained in 1894. But, after a few years active service, he was forced to desist for a time on account

of throat trouble, and it was then that he entered the service of the Church in editorial work.

He acted as Assistant Editor of *The Christian Guardian* for years, and in 1906 the General Conference elected him to the responsible position of Editor, which he occupied with great credit to himself and benefit to the Church.

During his occupancy of the Editor's chair there have been some very important discussions throughout the Church and in these the Church paper, very naturally, took the lead. The Editor adopted as his policy the greatest freedom of speech both for himself and his correspondents, and this has added spice and power to his work. There have been occasions when the policy of the Church ran directly counter to the policy of the local or Dominion Governments. On such occasions some brethren were always ready to advise the Editor to be silent, for fear of alienating the support of influential members of the party which he found it necessary to criticize. Whatever the Editor's faults might be, he was never accused of cowardice, and the policy of the paper was always one of consistent support of the avowed policy of the Church.

In reference to temperance matters the criticisms of party programmes were clear cut and trenchant. Whether subscribers agreed with the Editor or not, they never had any trouble in finding out just where he stood. And, in the main, while some bitterly attacked him for his boldness, the majority of his readers respected his honesty and admired his courage. He has been accused of being a most blatant Grit and he has also been condemned as a most pestiferous Tory; yet he has held to the even

tenor of his way, without retraction and without denial of his own conscientious convictions.

In the matter of Missions the utterances of the Editor have been always a source of inspiration, and he has constantly sounded the note of advance. A mission volunteer in his earlier days, he has never lost his deep interest in this premier task of the Church of Christ, and has steadily aimed to make his pen tell for this great enterprise.

When the matter of Church union was up for discussion, Dr. Creighton found himself in fullest sympathy with the councils of the Church, and he left no doubt in the minds of his readers as to just where he stood in the matter. Yet here, as in every other discussion which has stirred the Church, the Editor ever tried to deal fairly with all who disagreed with his views, and even his most ardent opponents have been compelled to admit that the Editor dealt squarely with them.

One thing was sure—whenever any man had a grievance against the Editor, and cared to put it into writing, he was reasonably certain to get his effusion printed in the columns of *The Guardian* and, within certain limits, the more roundly he abused the Editor, the surer he was to see his name in print.

Personally, Dr. Creighton is one of the most approachable of men, and his self-effacement is something rather unique amongst men occupying such a position. We have heard of men who "suffered fools gladly," but we never met a man to whom this could apply with greater truth.

Ever since his college days Dr. Creighton has been a student and a lover of books, and he still retains his first love. There are few things which appeal to him more than a good book, and this

accounts, in part, for his wide knowledge of current thought. He has never been a bigot, although he has always held his views strongly, and has never refused to allow others to hold their views just as tenaciously.

The work of an Editor is exacting and often unappreciated, and not infrequently there are men who imagine they know just how the paper ought to be run. However, while these men have been in evidence more than once or twice, the judgment of the Church, for nearly twenty-five years, has been that Dr. Creighton has made a most successful Editor, and has been singularly felicitous in interpreting the thought and wishes of the constituency to which it has been his privilege to minister.

WILLIAM McMULLEN.

"A GREAT EDITOR"

The leading editorial in *The New Outlook*, Nov. 14, 1928, occasioned by Dr. Creighton's illness, concluded in these words.

"We doubt if any religious or church paper in the world has during these years been more ably edited, or more nearly met the great need of the times and circumstances. We have only to think of what the Church in Canada has faced and achieved in the quarter-century to recognize the almost, at times, agonizing difficulties of the editorial office. To have given guidance with so little of dictation, to have stood solidly by conviction with so little of bigotry, and to have had so large a part in bringing his Church to its goal in the matter of Church Union with so little of irritation, is an achievement of greatness—nothing short of it.

"SAMUEL W. FALLIS."

REV. WILLIAM McMULLEN, B.A.
ASSISTANT EDITOR

Rev. William McMullen was born in Hamilton, Ontario, but soon after his birth his parents moved to London, where he received his early education. He entered the London Methodist Conference in 1883, and after attending Victoria College at Cobourg, was ordained in 1891. He travelled on the following circuits: Marthaville, Romney, Ruthven, Harrow, Florence and Alvinston. In 1906 he was appointed Assistant Editor of *The Christian Guardian*.

Mr. McMullen possesses in an unusual degree, qualities of thoroughness and exactness, which have made him a reliable and dependable editor. He has a knowledge of Canadian life and history which is almost uncanny; at least careless contributors, who do not always verify their statements, no doubt think so. He has kept his reading up-to-date, and there are few men who have a better understanding of what is going on in the world. Beneath a most modest and unassuming disposition Mr. McMullen has qualities of kindness and sympathy, combined with a keen sense of humour, which have made him deservedly popular. There is absolutely nothing pedantic about him; no man could be more human, more genuinely interested in folks. He has been for more than twenty years a member of Hope Church, Toronto, and the successive pastors of that congregation know how valuable his assistance has been. At present he is the teacher of the Adult Bible Class in the Sunday School, one of the largest and most flourishing Bible classes in the city. Here, as with other things he does, Mr. McMullen takes his work seriously and puts his best into it.

ARCHER WALLACE.

IV

THE BOOK STEWARDS

THE FIRST Book Room was situated on March Street, Toronto, north of the new Court House, and in 1831 was removed to a brick building over the store of J. R. Armstrong, King Street. The entrance was between the stores of Messrs. Armstrong and Strange. The following year it was removed to Jordan Street, a few doors south of King Street, and near the site of the first Methodist Church in the village of York. *The Guardian* was next dated from Toronto Street, west of the old gaol. Four years later, 1838, a deed was executed to Ephraim Evans (£700) for lot 9 on the north side of King Street, Court House Square. On this lot, in the same year, there was erected a brick building. The plant was moved into the new quarters, and Egerton Ryerson succeeded himself as Editor, while his brother, John Ryerson, became Book Steward. There the Book Room remained for fifty years (1838-1889), when a new move was made. The old Richmond Street church was remodelled, and made into a publishing house containing seven floors, part of which was rented for office space to the Church executives and to outside tenants.

The Richmond Street building was finally outgrown, and, in 1913-1914, the present structure at the corner of Queen and John Streets was erected. On this site originally stood Beverley House, built around 1812 by D'Arcy Boulton. It was subsequently occupied by Sir John Beverley Robinson,

Bart., Chief Justice of Upper Canada, and later by Lord Sydenham, Governor-General of Canada, 1839-1840. The present Wesley Buildings occupy a whole block on John St., and nearly half a block on Queen and Richmond streets. It is five stories in height, and contains 154,530 feet of floor space. Additional stories may be erected as occasion warrants. This is the home of the Publishing House of The United Church, as well as the headquarters of the various connexional offices of the Church. The net value of the entire plant is in the neighbourhood of \$1,750,000, and represents the increase of the original investment of \$1,700 by a few circuit riders of Upper Canada.

The first Editors of *The Christian Guardian* were also the first business managers, or Book Stewards, of the Book Room. In Canada, as in the early days of the Church in England, the work of the Book Room was largely devoted to the sale of Bibles and religious literature. The Editors of *The Guardian* for many years made annual trips to New York, for the purpose of procuring stocks of books. It is true that a small press had been purchased on which to print *The Guardian*, but little save tractates was attempted for some time. Having, therefore, given an account of the first Editors, we have already had the record of the first Book Stewards:

1. Egerton Ryerson (1829-1832)
2. James Richardson (1832-1833)
- Egerton Ryerson (1833-1835)

In 1835 the offices were separated. *The Guardian* required men with special talents, for the times were intense, and cautious, intelligent leadership was much needed. Moreover, the business

was already giving promise of that development which forced the Book Room into ever larger quarters. Thus it was that, in 1835, Ephraim Evans was elected Editor of *The Guardian*, and Matthew Lang, Book Steward. Whatever was published by the Book Steward bore the imprint, usually, "At the Guardian Office." There was really no publishing policy such as we know it now. The Book Steward managed the business affairs, and printed whatever Conference desired. The Methodist Book and Publishing House was a later development, in which the Book Stewards undertook the publication of books, being frequently guided by the Editor of *The Guardian* in the selection of his titles. Having the best equipped plant in Canada, and with adequate merchandizing facilities, the Book Room soon became the pioneering publisher of Canada, and for long years were without any serious rivals. It is for this reason that the early bibliography of Canadiana contains so many titles bearing this imprint.

3. MATTHEW LANG (1798-1850)

Matthew Lang had the unique experience of being received on trial and ordained the same year. This was at Shefford, 1823. Twelve years later, after several circuits in Lower Canada, he was elected Book Steward (1835), remaining in that office for two years.

When Dr. Nathan Bangs visited the Methodist Episcopal Conference near Cobourg, in 1826, he announced the publication of a weekly Church journal. *The Christian Advocate*, the earliest of the *Advocates*, was first issued September 9, 1826.

Two years later, at the General Conference of the Church, held in Pittsburg, William Ryerson, John Ryerson and three others, presented a petition for ecclesiastical independence according to the resolution of the Canadian Conference of 1824. This petition the United States body agreed to allow, also stating that the Canadian annual Conference were permitted to share in any dividends of the New York Book Concern. There was one proviso, "only so long as they may continue to support and patronize our Book Concern as in times past." By 1832 the Canadian share in these profits amounted to about \$27,000, while an annual dividend of \$1,000 was also ear-marked for the Canadian Conference.

About this time, however, the controversy with Bishop Strachan was reaching a climax. The Canadian Methodists were openly accused of being under the domination of Yankee republicanism, and manning their fields with Yankee sympathizers. In the Methodist Church a move was already on foot to sever the United States connection, and unite with the parent Wesleyan Methodist Conference in England. It is not to be wondered at that the United States Conference never paid over these accumulated profits.

Lang came into the Book Room in a tempestuous time, but his duties did not necessitate any leadership in *The Guardian*. It is interesting to recall, when remembering the bitter charges made against *The Guardian* at that time, charges of insurgent radicalism, that the first Reform paper in, what is now, Ontario, was called *The Upper Canada Guardian*, founded in 1807.

Matthew Lang returned to the pastorate, and

filled many important charges, Belleville, Kingston, Quebec and Montreal being among them. He was Chairman of District twice. He died suddenly, while at St. John's barracks to meet his military class, February 21, 1850.

4. JOHN RYERSON (1800-1878)

The annals of early Methodism in Canada ring with the names of John, William and Egerton Ryerson, and of these John was not the least. *Canadian Methodism: Its Epochs and Characteristics*, which bears the name Egerton Ryerson, was really the work of John Ryerson, annotated by his brother. It reveals the grasp of a strong mind, and the luminous insight of a fine spirit. From his reception into the Methodist Episcopal Church, in 1820, until his death, in 1878, John Ryerson almost continuously held the office of Chairman of District. Twice (1849, 1857) he was Co-Delegate to Conference, twice delegate to the General Conference of the Methodist Episcopal Church, U.S.A., and in 1840, 1846 and 1849 represented his own Conference at the English Conference. As early as 1831 he was President of the Methodist Episcopal Society at York. The year after he became Book Steward (1838), Egerton Ryerson returned to the Editorship of *The Guardian* for the third and last time. Six years later Egerton Ryerson was appointed Chief Superintendent of Education for Upper Canada. In 1854 John Ryerson made a journey to the Hudson's Bay country and the following year published his account: *Hudson's Bay; or, a Missionary Tour in the Territory of the Honourable Hudson's Bay Company*.

A good story is told of John Ryerson, who was a party to a clever scheme whereby the lives of two men were saved after they had been sentenced to be hanged. It happened in the village of Vittoria, a few miles to the north-west of Port Ryerse. The two men were charged with that heinous pioneer offence known as ox stealing, for which they were tried and sentenced to be hanged. A certain Doctor Rolph, who was a friend of Rev. John Ryerson, connived with that gentleman to save the lives of the condemned men. It was arranged that the doctor would ride to Toronto on a fast horse, with a largely signed petition and intercede with the Governor of the Province to have the men pardoned. If the doctor did not return before the day set for the execution, Ryerson was to pray as long as he possibly could, and thereby delay the carrying out of the sentence until the arrival of Dr. Rolph with the pardon.

The fateful day arrived, but the doctor with the pardon was not to be found, nor were there any tidings of him. The sheriff appeared, and the men were led out to die. The two unfortunates mounted the gallows, the customary preliminaries were soon over, the ropes adjusted, and the sheriff was informed that all was ready for the minister's final prayer.

Rev. John Ryerson knelt and began to pray. He prayed for twenty minutes, which in those days was a common occurrence, but it strung out to forty minutes, then one hour, until finally, after praying for an hour and a half, there was a sudden commotion, and someone called out: "Here comes the doctor!"

Sure enough it was Dr. Rolph, tearing along the

road at breakneck speed, his horse covered with foam, and bearing in his hand the reprieve.

Ryerson brought his prayer to a close. He was nearly exhausted, both physically and verbally. The sheriff, upon being presented with the official papers, ordered the two men taken back to jail, and three months later they were released.

It was the writer's happy privilege, in his early boyhood, to see John Ryerson, then—though not very old—a frail and broken man. The abiding impression is that of a peculiarly gentle and sweet spirit, who had left the struggles and conflicts of life behind him, and was dwelling in Beulah land, waiting for the messenger of the King to bid him come home. The comparison may seem odd, even grotesque, but it invariably comes to me, as I think back upon the days when he was a guest at my father's house in the parsonage of St. Catharines, Ontario. I compare his body to a very delicate and fragile piece of china, on no account to be rudely touched or handled. His voice had lost whatever of robust strength it possessed earlier in his life, and had a flute-like quality, musical and winsome. Though my boyish mind conceived him as a lovable man, there was something about him—a kind of other-worldliness perhaps—that filled my heart with an emotion not altogether alien to awe. Ministers were no rarity at the parsonage, and as one born of the manse I did not always find them awe-inspiring; but this man in some way, that I am not prepared to characterize, was so different from most of his brethren that he occupies a little sanctuary all his own in my early recollections.

But that was long ago, and I dare not trust memory, unfortified by personal knowledge, as a basis of an appreciation of the man whom the Conference called to the Book Steward's throne for a brief period (1833-1835). How he succeeded in that office I am unaware, and so I depend for what follows upon the loving tribute of an admiring and discriminating friend, Dr. J. George Hodgings, whose intimate relations with Dr. Egerton Ryerson have been already noted.

John Ryerson was one of four brothers, each of whom "was noted for something special," George for his learning, William for impassioned and natural oratory, and Egerton for the high qualities elsewhere recognized in this volume. John was the "safe and wise counsellor." "Every one recognized in him the faithful, wise, and judicious mentor of Dr. Ryerson." In a sense he seems to have been, in their earlier lives, the Barnabas of Egerton, with the curious completion of the comparison in the fact that "as they advanced in years the relation between them became reversed, and Dr. Ryerson became in turn the sympathetic friend and counsellor of his brother John. Nothing could exceed the touching nature of their intercourse in later years, when Rev. John Ryerson had retired from active labour as a minister." The impression made upon my boyish mind of John Ryerson as a pilgrim in Beulah land finds confirmation in a letter written by him shortly before his death to his brother, Egerton. "By prayer, reading and reflection, and God's grace, I have so far overcome the natural pride of my evil nature as to be content, and sometimes happy, in my position of nothingness. My circumstances give strength to these feelings of con-

tentment. My age and growing weakness show me that I am come very near the margin of my poor life. I do not, however, deprecate, nor pray deliverance from sudden death. . . . Several years ago," he continues, "I read a poem, or part of one, written in old age by the celebrated English poetess, Mrs. Barbauld, whose sweet words I very frequently repeat,

Life, we have been long together,
Through pleasant and through cloudy weather,
'Tis hard to part when friends are dear,
Perhaps 'twill cost a sigh, a tear.
Then steal away, give little warning,
Choose thine own time:
Say not, "Good night," but in some happier clime,
Bid me, "Good morning!"

"These words," to continue Dr. Hodging's tribute, "were almost prophetic, for within three months after they were written, Dr. Ryerson left Toronto for Simcoe to attend at the dying bed of his beloved brother. Immediately after his death Dr. Ryerson wrote, 'Nothing could have been more satisfactory than the last days of my dear brother.'" And so there passed from earth one of those quiet men, whose influence far exceeds the figure they cut in the public eye. Less celebrated than his distinguished brother, he seems to have been more than once the power behind the throne, silently but surely, shaping events and guiding those who, much more in evidence, were, after all, dependent upon his initiative for the effectiveness of their deeds.

S. P. ROSE.

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5. ALEXANDER McNAB, M.A., D.D. (1811-1891)

In 1830 there were fifty-five ministers and 11,348 members of the Methodist Church of Canada, yet, in spite of small numbers and meagre resources, the Conference of that year adopted a Constitution for an Upper Canada Academy. In 1832 it was agreed, that "such fees as may be received for the celebration of matrimony" be set aside for the Academy. At that Conference, meeting in Hallowell, Alexander McNab was received on trial. Five years later, 1837, Upper Canada Academy was opened at Cobourg, and in 1841 incorporated as the University of Victoria College, the first non-conformist, degree conferring institution in the Empire. Egerton Ryerson became the first President, and took the chair in Moral Philosophy. In 1845 Alexander McNab was professor of Theology and Ethics, and from 1845 to 1849 was President, being succeeded by Samuel S. Nelles, M.A., D.D., LL.D. During his tenure of office he was requested to solicit funds for "a philosophical apparatus." He was Book Steward for two years (1841-1843). After resigning from Victoria College he joined the Church of England, and for several years was rector at Bowmanville where he died, November 15, 1891. Dr. Samuel Rose and Dr. McNab were, in 1842, members of a committee to consider the establishment of a Manual Training School among the Indians. This school was built a few years later.

6. ANSON GREEN, D.D. (1801- 1879)

Anson Green was born at Middleburgh, Schoharie County, New York, September 27, 1801, and came to Canada in 1822. Green and William Case,

in 1824, were received on trial at Hallowell. Case rose rapidly, and carried with him young Green. Carroll says of Green that he was an orator given to florid declamation, and that he not infrequently went up like a rocket, but came down like the stick. Whatever was going, Green got it. He was Chairman of District in the eighth year of his ministry, President of Conference in 1842, and 1863, and for the next eight years Book Steward, being elected to that office again in 1859, and continuing in office until 1865. When not Book Steward he was Chairman of District. He was sometime Bursar of Victoria College in addition to his other duties, and twice delegate to the English Wesleyan Conference, 1854 and 1856.

In 1851 he was one of those petitioning for the incorporation of the Wesleyan Methodist Church, the Book Room and other Societies of the Church. We also hear of him going to New York to buy books for the Book Room. Three years later he proceeded to England and secured a grant for Canadian Missions in Western Canada, and also helped to promote the union of Wesleyan Methodism from coast to coast. He was likewise a delegate to the first General Conference held at Toronto in 1874.

Dr. Green was twice Book Steward (1843-1854; 1859-1865). He was a notable figure in the development of Canadian Methodism. The writer cannot claim any approach to close knowledge of him, not even the half-knowledge derived from observation. When I saw him first, to remember him clearly at any rate, he had retired from the Book Room and

was superannuated, while I was not yet in my teens. He lived for a good many years after that, and I saw him quite often, but, whatever the reason may be, the impressions left upon my mind are more fleeting and less revealing than those emerging from observation of other men of the same period. Perhaps it was because, living in the same city, he was never a guest at my father's home, except upon formal occasions when I was banished from the superior company of the hour. I vividly recall his personal appearance during the last few years of his life, his presence at church services, at least one of his sermons, and two or three of his addresses; but upon reflection I realize that I should do him an injustice if I relied too much upon memories of early boyhood in recording what is to be written here. Therefore, as in the case of Mr. Ryerson, I shall depend upon the recollection of others in seeking to give the reader some idea of one, whose part in fashioning the destinies of the Methodist Church in this country was by no means inconsiderable.

Reference has been made to Dr. Green's personal appearance. The late Dr. Samuel S. Nelles (how one wishes he had had something to do with the Book Room that one might pay a tribute of love to his memory) writes of Dr. Green's "imposing appearance." This was written when age was rapidly doing its work upon him, and confirms my own feeling that in his prime he must have been a handsome man. His term of service as a Methodist minister was extended over many years. He was no stranger to the rougher side of the life of the early itinerant preacher, whose contribution to the development of our national life Dr. Nelles, in his

introduction to Dr. Green's autobiography, characterizes in these glowing terms:

Those of us who inherit the fruits of such labours cannot cherish too fondly the memory of the men who have done so much to make Canada what she is to-day, and what she is destined more and more to become—one of the freest and happiest of the nations of the globe. We should be blind as well as unpatriotic not to recognize, I will not say the usefulness, but the greatness, of those pioneers. There are many forms of greatness, but into all true greatness there must enter something of courage, self-reliance, unselfishness, and persevering toil amid discouragement and hardship. Such virtues we find in the early preachers of this country. Their highest qualities were doubtless of a moral kind, and sprang from their Christian principles, but the moral and religious power of the men was often accompanied by intellectual abilities of a high order. We find it hard to understand how a man could be a student, much less an extensive scholar, and live on horseback. . . . Books and newspapers were not so abundant in those days, but the few books were more thoroughly mastered, and the reading was made fruitful by meditation. Educational disadvantages were often compensated by native talent improved by self-culture and inspired with religious devotion; and these again were brought into free play by the very conditions of the country, and the enterprising methods of an itinerant ministry.

Dr. Green gives the reader of his autobiography pleasing glimpses of his early experiences. One is tempted to quote freely, but again space limits forbid. It will help us to appreciate the difference in the conditions under which our fathers laboured, when contrasted with those of to-day, to read the following from Dr. Green's memoirs. He is writing of the year 1825: "The town of York, which we reached before dark, lies mostly between the river Don and the market, and contains, I should judge,

about 1,500 inhabitants. . . . There are few buildings of note here. The Episcopalians have a small church on the corner of King and Church Streets, and we have a small one, forty feet square, a little out of town, on the corner of King and Jordan Streets. The Parliament House was burnt down last January, and the members now meet in the Hospital. But the tendency of the town is westward, and some of our brethren have erected houses on Bay Street, near the church." Such was the present Capital of the Province of Ontario, a little more than a century ago. An idea of the extent of an old-fashioned circuit is derived from the following. "I have been around the circuit, and find it in a healthy state. My work is not as hard as last year. Then I had thirty-three appointments every four weeks; here but twenty-six, counting Hallowell for two, where we preach every Sabbath. Our circuit takes in the whole peninsula, and is entirely surrounded by water, save two miles on the Carrying Place. It is a very pleasant circuit, and my first round has been a joyous ovation. We have four churches, several school-houses, and a large number of private houses, where we officiate." It is not surprising that with such a parish to cover, the young preacher was not able to realize his proper ambition expressed in his journal of the period, "I thirsted for classical lore, and anxiously desired a more thorough mental training than any which I saw before me in this new country."

In order, however, to be loyal to his duty this ambition had very largely to be sacrificed. We, too, seldom recognize how much this meant to many a young itinerant in whom love of learning was deep seated. It was by comparison a trifling thing to

put away all hope of earthly wealth. One is surprised that amid such difficult circumstances the early Methodist minister acquired so much useful general knowledge. Dr. Green lets us into the secret in part when he writes; "On the whole, this has been a pleasant and successful year. I sold books for my colleague, and had the privilege of reading them, when I could find a place and an hour in which to do so." Are not these simple words deeply pathetic? And is it possible to be anything less than thoroughly angry at the cheap sneers at the "ignorance" of those men, no small part of whose self-denial lay in the abandonment of opportunities to acquire scholarship, that they might the better serve their generation? And verily they had their reward! It is impossible to read without envy the story they tell of their deep religious joys and intimate fellowship with their Saviour, and of the scores whom they led into similar experiences. Again Dr. Green reveals a secret of their power. "I loved the people, and became much attached to them. They bore with my weakness, encouraged me when I faltered, upheld me when I was weary, and cheered me when I was discouraged." We of later days may well ask ourselves if we are doing comparatively as fine a work as did our fathers, with their greater disabilities in some directions.

Dr. Green enjoyed a good reputation as a preacher, and in his prime was much sought after for anniversary and other special occasions. It was, however, more as an ecclesiastical, diplomatist and legislator that he excelled. In Dr. Ryerson's *The Story of My Life*, many references to Dr. Green occur, related nearly always to some epochal

moment in the history of Methodism. He must have been what Dr. Nelles describes him as, a man of "great penetration," whose "uniform self-possession, dignified and courteous bearing, together with an imposing presence, all eminently qualified him for his onerous and delicate duties." The inception and completion of the Metropolitan Church, Toronto, owe much to his insight and zeal. His journal, on which his autobiography is largely based, reveals throughout a man of spiritual vision, in whom emotion, tempered by reason, had full play. Significant are the sentences with which his autobiography closes. "I have had my share of the honours and responsibilities of office, having spent only nine years in circuit work. Still, I look back with the greatest pleasure upon those rugged fields where, amidst privations and hardships, I aided those who occupied new ground, and preached the gospel in rude log-cabins. Precious memories of the past! I love to think of that heroic period when, with scanty means, the foundations were laid of those institutions which are now the glory and hope of the Church. Through all these years a sound conversion has been insisted upon. In the first sentence of this book I recognized its value, and in the last I must urge it as of infinite importance."

S. P. ROSE.

Dr. George R. Sanderson, who had been Editor of *The Christian Guardian* (1846-1851), succeeded Dr. Anson Green as Book Steward (1854-1859). His work has already been considered.

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8. SAMUEL ROSE, D.D. (1806-1890)

Samuel Rose was born September 13, 1806, at Marysburg, near Picton, Ontario. He began his ministry under the Chairman, being received as a candidate in 1831, and was stationed as a missionary to the Indians where the town of Orillia now stands. Five years later he was ordained at Stamford. He advanced rapidly in the estimation of his Church, and occupied, in quick succession, the churches at St. Catharines, London, Brantford, Toronto and Dundas. From 1856 to 1864 he was Chairman of District, and then in 1865, was elected Book Steward which office he held for fourteen years. During his term of office he was (1867) delegate to Conference, and again, in 1874, delegate to the First General Conference. Carroll says that he possessed a fine business instinct and training which accounted for his many services on financial committees. The same writer remarks that he did a lot of thankless drudgery. For six years Dr. Rose was Superintendent of Mount Elgin Industrial School, an institution he helped to found. His death occurred at Toronto, July 16, 1890.

My first trustworthy recollections of my father are of a man in his prime, just entering upon the youth of old age. To my boyish fancy he was a handsome man, more so than most. This I might

modestly set down to the partiality, not to say idolatry, of a child for his father, if the impression were not confirmed by independent testimony. Dr. Carroll, writing in *Case and His Contemporaries* describes him at the beginning of his public ministry as "one of almost gigantic stature, but of symmetrical build, and nearly herculean strength. .

". . A 'goodlier young man' than he was then was nowhere to be found." Later, when he was approaching middle age, he is spoken of as of imposing stature and prepossessing appearance. My first "drawings" toward the ministry were the outcome of admiration for his appearance, as of an afternoon, he started on his round of pastoral visits. I thought how charming a thing it must be to dress so splendidly, carry a cane, wear a tall hat, and be admired by all who saw him! His bearing was indubitably impressive.

I am told that he was generally called "the bishop" by his people in Dundas, Ontario, at the time now in my memory—more than sixty years ago, alas! He was always dignified, not entirely unconscious of his good looks, and yet withal painfully shy, an emotion which disappeared under the glow of a friendly environment. He often misrepresented himself in the effort to conquer his shyness, by the assumption of a brusque manner, hiding all too well the real feelings of his heart. In the company of strangers, and of those of whose attitude toward himself he felt uncertain, he was seemingly aloof and not easy of approach. He was esteemed proud when he was actually timid. I have known him to change colour, and to draw in his breath quickly, when we were walking upon the street, if he saw some one coming near, the cordiality

of whose greeting he doubted. He was not a good "mixer" though he knit his friends to him with hooks of steel. Paradoxical as it seems, his haughty air was a disguise for self-distrust. It is the man who is surest of himself and of the good will of others, who is likely to be most genial, and with least effort. Covetous of friendship, and almost greedy of commendation, my father appeared to desire neither. Sensitive as a school girl, he gave the impression of one who found in self-approbation that which made him independent of other's censure or applause.

My father was a man of much native ability, and an admirable administrator, hence he was entrusted by the Church with positions calling for business tact. The penalty of this was that he had too little time for study, and his sermons often fell below the measure of his capacity as a preacher. He was a better preacher than homilist, and a better exhorter than either preacher or homilist. He had rare gifts as an evangelist, and was never happier than when leading souls into the light. I still remember him as he pleaded with men and women to accept Christ as their Saviour. He had a melodious voice, and could sing with heart-melting effect. His emotions were strong, but generally well under control. Revivals crowned his labours everywhere.

He began his itinerant life as a missionary upon the present site of the beautiful town of Orillia. It is a commentary on the changes which the years have brought that, in 1831, it took him three days to make his way from "Little Muddy York" to his mission. For some sixty miles he had to employ an Indian guide, and for thirty miles he travelled in a

birch bark canoe, which he knew how to navigate perfectly. On arriving at his mission he built his own hut. He cooked his own meals, taught his parishioners some of the habits of civilization, and led many of them to Christ. Exactly fifty years later than his father's three days pilgrimage to his mission, his son made the same journey in three hours in a railway carriage, to find a good church, a generous congregation, and to be welcomed to a well-built parsonage. Dr. Rose never lost his love for the native Indian, and six years of the most effective period of his life were given ungrudgingly to the superintendency of the Muncey Mission.

For the last fourteen years of his public ministry (1865-1879), he served the Church as Book Steward. The marvellous success of Dr. Briggs, who followed my father in that office, has led the Church to forget how well Dr. Rose did. He put the concern upon a paying basis, and made it respectable in the eyes of business men. And yet, faithfully and even enthusiastically as he laboured as Book Steward, it is doubtful if in his heart of hearts he loved his work passionately. It was as pastor and evangelist that he was at his best. He welcomed a Sunday off upon an old appointment as a release from tasks that were not entirely congenial. He was heard at his best in prayer. "Why," I once asked one of our ministers, "are you so anxious to be at the very beginning of the Conference session?" His answer was suggestive. "Because I want to hear Enoch Wood and Samuel Rose pray at its opening." It was no wonder that he prayed well in public, for private intercession was his daily habit.

Following his retirement from the Book Room he was able to render the Church, and the com-

munity where he lived, important service in various ways. This he did with great delight. It was not until a short period before his death that he was compelled to relinquish all forms of active service. He grew old gracefully, winning friends easily. Not long before he died he attended a meeting of the Ministerial Association of Toronto. He had not been at any of its sessions for some time by reason of sickness and affliction. When he entered the room the members of the association spontaneously rose to their feet, and remained standing until he was seated. That graceful act brought him much comfort. He fell asleep within a few weeks of his eighty-fourth birthday. His wife's death, some eighteen months previously, had left him very lonely, his dependence upon her counsel and comradeship being even greater than he was aware. His dear friend, Dr. John Potts, laid him away to rest, and his children mourned him with devotion, knowing that he had bequeathed to them the priceless heritage of a good name and worthy example.

Lest I should seem to overpraise him, I quote the following tributes from two of his colleagues in the Book Room. Dr. W. H. Withrow said of him: "The present writer had opportunity, surpassed by few, of seeing Dr. Rose almost every day for years—often under circumstances which would try any man's patience and temper—yet we never saw in his conduct other than that becoming a Christian. He was a man of noble and generous impulses and instincts, of magnanimous and forgiving nature.

He carried anger as the flint bears fire,
If much enforced showing a hasty spark,
And straight was cold again.

Those who knew him best loved him best—men who, like Dr. Potts, were his sons in the gospel; or, like Dr. Punshon and Dr. Ryerson, were his brothers in council, learned to revere him as the years passed on.” Dr. E. H. Dewart, in an editorial of generous appreciation, wrote: “We have had ministers of greater gifts, but no one has left behind him a record of greater purity of character and devotion to God.” Those who were employees of the Book Room showed their affection for him, upon his superannuation, by presenting him with excellent oil portraits of himself and his wife, which the present writer cherishes as a tribute to the worth of his godly parents.

S. P. ROSE.

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9. WILLIAM BRIGGS, D.D. (1836-1922)

William Briggs, like his contemporary, Dr. Dewart, was born in Ireland. Leaving County Down with his family, he was educated in the grammar school and Collegiate Institute of Liverpool, England, and came to Canada in 1859. The same year he was received on trial at Durham and for the next four years was stationed in Toronto, being ordained in 1863. His next charges took him to the leading churches in Hamilton, Montreal, London, Cobourg, and back to Toronto in 1874, in which year he was a delegate to the First General Conference. Five years later he was elected Book Steward, and under him the institution became the

largest book and publishing house in Canada. He was made Book Steward Emeritus at the General Conference of 1918, upon the election of Rev. Samuel W. Fallis to the office of Book Steward. He died at the home of his son, Alfred W. Briggs, B.A., K.C., Port Credit, near Toronto, November 5, 1922.

When Dr. Briggs left the pastorate to accept the office of Book Steward very general surprise was expressed, and some criticism of the wisdom of his choice was evoked. He was a comparatively young man, and had achieved a notable reputation as preacher and pastor. He was completing a successful term as minister of, what was regarded as in many respects, the premier pulpit of Canadian Methodism, the Metropolitan Church, Toronto, and to all human seeming had before him in the pastorate a career of exceptional promise.

Though not claiming or possessing profound scholarship, he was well read, and had a good knowledge of theological and general literature. His sermons were prepared with scrupulous care and were admirably delivered. His pulpit manner was dignified without undue formality, and his voice well suited to win and hold the attention of the hearer. Flashes of humour occasionally brightened up his argument, and a discriminating use of quotations, particularly from the poets, lent a charm to the subject-matter of his discourses. He was seldom, if ever, guilty of the offence of dullness, and while making no great demand upon the intellect of his congregations, fed them with food well-prepared and agreeable to the taste of cultured men

and women. His sermons, for the most part, were topical and practical rather than expository or doctrinal, and if somewhat florid were not tawdry. Moreover, he was honestly concerned with the spiritual welfare of his people, and though not distinguished as a revivalist, was by no means a failure in winning men and women to the acceptance of higher ideals of Christian life and service. He was very welcome in the homes of his congregations, bringing with him as he did good cheer, and sharing with genuine sympathy the sorrows of those who were afflicted. I have joined him in scores of pastoral visits, and constantly admired the way in which he adapted himself to the varying needs of the homes we entered. He was a model as a superintendent of a circuit, and as a chairman of a district, displaying tact and that fine business ability which were in later years to stand him in such good stead. No one could wish a more loyal colleague or a more delightful fellow labourer upon a circuit. It was worth a year at divinity school to be his junior, and to observe his methods of administering the affairs of a large congregation. Never idle, never greatly hurried, he achieved his tasks with little friction, and was thus able during a long life to do an immense amount of hard work with comparative ease.

I have dwelt a little at length upon this side of Dr. Briggs' earlier life, inasmuch as for nearly half a century he was known as the head of a great publishing house, the service he gave to the Church before he became Book Steward being either unknown or largely forgotten. I like chiefly to recall the days when he was an itinerant Methodist minister, preaching to delighted congregations, visiting the people of his flock—cheering, admonish-

ing and comforting them—kneeling with the penitent, strengthening the faith of the dying, speaking the tender and wise word to the bereaved. Without discounting in the least his great work for Canadian Methodism as Book Steward, I prefer to think of the William Briggs of the Belleville days, when we tramped the streets of that city together, and took sweet counsel over duties that belong to those to whom the cure of souls was committed. The Dr. Briggs that emerged with the passing of the years was a remarkable man, for whom, particularly as he grew older, I cherished warm affection; but I am not sure that the image of the faithful Methodist preacher of fifty years ago is not that which I enshrine most lovingly in my heart. It is a bold venture of thought to wonder whether in the end the gain was either his or the Church's, when he left the throne of the pulpit to sit in the Book Steward's chair. But such speculation is vain, and to the reader may seem absurd.

It is not necessary to dwell upon Dr. Briggs' striking career as Book Steward. It was a great venture—shall we say of faith—to entrust the Book Room to the care of the popular preacher of the Metropolitan Church; but that the choice was a wise one, from the point of view of the financial prosperity of the publishing house, is without question. Few parallels to the success he achieved are to be found in the annals of the business life of the Dominion. The great house, whence this volume issues, is a monument to the sagacity, even business genius, of Dr. Briggs. It is also incidentally an answer to the feeling that parsons, as parsons, are poor business men. The present worthy occupant of the chair of Book Steward is a further example of the possi-

bility of the union, in one man, of the gift of popular and effective preaching and shrewd business ability. But Dr. Briggs was a surprise, possibly even to himself, until, as the years passed by, we took his accomplishments as a matter of course, and even dared, after the fashion of *Oliver Twist*, to clamour for more. If some of us regretted his removal from the pastorate, there were more to regret his retirement from the office he had held so long; but both choices were right, as events in each case have shown. To us of an older generation the Book Steward's private office can never be quite the same, notwithstanding the pride we feel in the success of the present incumbent. How Dr. Briggs found time for those delightful few moments he gave his visitors, I do not know; but busy man as he was he seemed to have leisure at his disposal. His infectious laugh is silenced, his bright reminiscences are a thing of the past, his cheering God-speed is a memory. He lived a long and full life, serving in many ways the Church he loved with ardent devotion, and he has entered upon his rest. Into what a goodly fellowship he has passed! A rare lot of men preceded him in office, each in his turn doing his work as occasion made possible. We are their debtors; may we be somewhat worthy of our inheritance!

In the nearly half-century of his reign as Book Steward, Dr. Briggs gave useful service to the Church in many important directions. He sat as member of every General Conference from 1874 to 1918. He was president of the Toronto Conference in 1885. He was a member of many connexional boards, where his advice was commonly followed. He was twice a member of an Ecumenical Conference.

He was honoured with the degree of Doctor of Divinity by Victoria College, upon whose governing board he sat for many years. I doubt if any of whom I have written was in his time more generally liked by his brethren than was William Briggs, the genial friend, the popular preacher, the great administrator.

S. P. ROSE.

PERSONAL RECOLLECTIONS OF DR. BRIGGS

As a business man Dr. Briggs was distinguished by absolute devotion to his work. He lived and toiled for "the Book Room," as he familiarly spoke of the institution, and it was continually on his mind. Six days in the week, year in and year out, he might have been found in his office, almost always walking to and fro from his home. He never took a vacation. Sometimes on leaving the Book Room in the evening he would say to his clerks: "Good-bye, boys, I'm off for my holidays."

In a moment or two he would return and quietly remark: "I'll be back in the morning."

It would be easy to multiply anecdotes of Dr. Briggs, for he became something of a tradition. Many an afternoon he could be observed watching a cricket match on the University Campus or at High Park. His sprightly comments on such occasions were often repeated. He had a knack for vivid phraseology, as may be illustrated by his wire from Kincardine. He was anniversary preacher on Sunday, but a storm set in which blocked the roads, and prevented his return for some days. He sent daily wires to the Book Room, one of which read: "Storm still raging; so am I."

His office was the nerve centre of the House. All mail passed under his view, and he would hand the

mail opened to each manager at these morning conferences. The replies also passed through his hands, and many a time he would write underneath a clerk's reply to a customer's complaint: "Let me add." Then would follow the most polite and suave explanation long practice and a politic mind could devise.

The policy was that the House should, under all circumstances, pacify the offended or restive person. It made no difference whether the customer were right or wrong, the motto was that the customer was always right.

Dr. Briggs had in his employ an elderly and nervous accountant. A system of push buttons connected every department. Whenever the accountant's bell rang he would drop whatever he might have in his hands, and rush down the hall as though the house were on fire. It tickled the Chief to see the accountant dashing along, and he would often give his bell an extra push to speed up the already hectic employee. But it was unnecessary, for on the first tinkle of the call-bell old "Daddy D" would go hustling and shouting down the hall toward the Book Steward's office, calling as he went: "Coming, Sir, coming!"

Personally, Dr. Briggs' outstanding quality was geniality. The humblest preacher or layman from the most remote place in the country, could always count on receiving a cordial welcome in the Book Steward's office. The Doctor would lay aside everything and devote himself to making his visitor feel at home. The man who entered the room with some trepidation, would in a few minutes be laughing at some jolly remark of the witty Irishman.

A. C. CREWS.

10. SAMUEL W. FALLIS, D.D.

To take a minister from the pulpit of a city church and place him at the head of a large business establishment, without previous training or experience, is a somewhat risky experiment. And yet it has worked out well in more than one case. The present Book Steward, Samuel W. Fallis, has shown ability and adaptability to use the talents which made him an efficient pastor, in an entirely different field with an eminent degree of success.

It would scarcely be correct to say that he had no previous preparation for the office he now holds, as during his entire ministry he had given special attention to the business management of the church's activities and had all parts of its work splendidly organized.

Dr. Fallis began his ministry in the Hamilton Conference, but served several churches in Toronto before removing to Calgary, where he had charge of Central Church for several years. This is one of the outstanding churches of the West, and the minister who does well there soon becomes favourably known all over the Dominion.

At the General Conference held in Hamilton in 1918, S. W. Fallis was elected Book Steward by a large majority to succeed Dr. William Briggs. To follow such a pronounced success as the veteran Briggs was no small undertaking, but our friend has well measured up to the task and the publishing house has continued to prosper under his guiding hand. Largely through his skilful handling the old property on Richmond Street has been sold for a handsome sum, and the probabilities are that the splendid structure on Queen Street will, in the course of a few years, be entirely free of debt. He has a

keen, active mind and comes to quick decisions which are usually sound.

Dr. Fallis was born, as so many of our church leaders, and spent his early years, on the farm, his parents having settled in Haldimand County, Ontario, after coming as pioneers from the Emerald Isle. His education was received at the public schools of the county, in the high schools and collegiates at Caledonia, Hamilton and Strathroy, and his college work was taken at Victoria, by which institution his degree was bestowed.

As an editor I have been closely associated with Dr. Fallis for the past ten years and have found him most keenly interested in my department, ready to co-operate at all times in making needed improvements. Not only has he been willing to grant the necessary funds for forward movements, but he has attended committee meetings, made personal investigations and in many ways indicated that his aim is not merely to make money, but to render real service to the Sunday Schools and to all other departments of the church.

A. C. CREWS.

The change from the old Richmond Street building into the present structure was noticeable in more ways than one. From the dimly lighted press-rooms to the large, airy, daylight plant was a change indeed. A lunch-room was provided, and served lunches at cost. This was a saving in time and resulted in increased efficiency as well. Then a first-aid department was added at the expense of the House. Post-office facilities followed, and a lantern-slide department.

The spirit among the employees had always been good, but whatever privileges they enjoyed

were granted. They had little or no voice in the policy of the firm or in its social welfare. While gradually changing industrial conditions had improved both hours and working conditions, a further step was to be taken. The employees were requested to organize, and take full charge of recreation, athletics, sick benefit, relief, and all other matters pertaining to themselves. At the House picnic, and on other occasions, the Book Steward and the management joined them as fellow workers and comrades. This idea of social sympathy and mutual responsibility has been of value, and is in line with the most progressive ideas in business.

Each department has been made to stand upon its own feet. Much latitude has been allowed the managers. Their ideas have been valued, and their initiative encouraged. They receive credit for their victories, as well as for their errors. Of course, the days are past when the Book Steward can hope to know all his men, and every detail of the day's work. But he expects the managers to know, and trusts and supports them.

The House organized many years ago a Benefit Fund, administered by the employees. Each employee agreed to have a small amount deducted weekly from his or her wages. This provided a sick-benefit fund, into which the House paid dollar for dollar. This allowed sickness insurance, accident insurance, and, in extreme cases, hospital and nurse. Death allowances were also provided for. In addition to this Dr. Fallis adopted a group insurance policy. Each employee was insured for a certain amount, the scale being based on years of service and salary. The insured were also permitted to take out an extra policy, increasing their insurance by

an amount equal to that automatically allowed by the House. In this way each employee was encouraged to provide for the rainy day. The benefits from this policy have been far-reaching.

One other word might also be said in regard to the general policy under the present Book Steward. While the scope of the several departments has remained practically the same, and new business has increased automatically as in the past, the House has acquired a more perfect individuality. This was signalled by the adoption of a trade name, The Ryerson Press, an imprint of which Canada may justly be proud. A House crest was also adopted, which has already become a token of quality. For many years the House stressed jobbing, that is the importation of books from the lists of British and United States firms. Sometimes we were in close working agreement with these Houses, and in other instances our buyer purchased those titles which he thought could be easily merchandised in Canada. This meant a rapid turn-over, but it did not greatly enhance the position of the Press as a Canadian publishing firm. Consequently it was decided to place the House once more in the position it had originally occupied, as an aggressive and resourceful publishing enterprise. A policy was worked out, stressing worth-while Canadian literature, particularly in the fields of history, biography, travel, poetry and *belles lettres*. The result has been a constantly growing trade list of importance. Several ventures have given a lead which has been imitated by other firms.

Hitherto, the House did much of the printing of texts for the Ontario Government. These books were taken on as printing contracts, but the House

had no Educational Department, and no educational policy. This, too, has been changed. We now have a definite educational programme, while more and more of the educational texts, planned by our editor for schools and colleges are being authorized throughout the Dominion.

OTHER METHODIST PUBLICATIONS

About seventeen years after The Christian Guardian was established, the Church inaugurated its programme of Sunday School publications. This was warranted, not only because of the rapid growth of the Church, but also by virtue of the increasing importance of Sunday School work. During the fifty-seven years in which this publishing programme was carried out there were only four editors. Under their guidance the increase in the number and circulation of periodicals since the appearance of the Sunday School Guardian in 1846, reached amazing proportions. The record of these men must now be given.

1. JOHN CARROLL, D.D. (1809-1884)

THOUGH the name of John Carroll, son of Lieut.-Colonel William Carroll, of Toronto, does not appear in the official list of connexional editors, as a matter of fact he served in that capacity for a brief term, preceding Dr. Withrow as Editor of the Sunday School publications. He was at the same time general agent of the Sunday School Union. I gladly take advantage of this fact to include him among those to whom I am privileged to pay an all too slight and unworthy, though wholly sincere and affectionate, tribute. Few names in Methodism have a better claim to be held in grateful and honoured memory. Dr. Carroll was endowed with more than common gifts, which he cultivated by study and exercise. His sermons were of high rank as to their subject-matter, but were marred in delivery by an infirmity of speech

resulting from a minor operation upon his lower lip, in consequence of which his most impressive passages sometimes missed their mark. I am afraid that the thoughtless in his congregations were occasionally more amused by his mannerisms than profited by his exhortations, particularly in his later years, when deafness became a serious handicap to his usefulness and effectiveness as preacher and pastor. His appearance, too, was far from impressive. But all this was more than forgiven by those who knew the man; indeed for all who loved him, and they were many, his oddities of appearance and manner were so taken up into his personality as to become part of it, and we learned to accept them as characteristics natural to him and even in their way lovable.

Above all else he was a lovable man. It was told of him on his old circuits that the little children used to run and meet him on the streets, gleefully trotting by his side, clinging to hands and coat, fearlessly searching his pockets for the candies that were hidden there for their finding, knowing him as their friend. Mention his name to-day to some who have grandchildren of their own, and their faces will light up with pleasurable recollections of the man, who, like his Master, went in and out amongst his parishioners "with the soul that sat among children, and the heart in which children sat."

I believe that it was a word from John Carroll, probably forgotten an hour after he had spoken it, that determined the direction of my life, and held me steadfast to a choice which might otherwise have been abandoned. A boy in my early teens, I received a counsel from that godly and wise man, which finally sent me into the ministry of the

Methodist Church, and kept me there, when, if I had yielded to inclination, I would have turned my back upon the task to which, I fondly hope, the will of God had called me. The impact of a pure, strong personality upon a boyish heart, plastic and sensitive to impressions for good or evil, gave momentum and direction to a life. The unconscious influence of his Christlike character, as he moved amongst men for many years, must have touched many lives in a way somewhat similar to that in which it touched my own.

It is only necessary to note the churches John Carroll served to realize that he was in his time an excellent preacher; and the title "Father" Carroll, given to him not because he had grown old, but because of a quality of life which won the trust of his people, is eloquent testimony to the place he held in the love and confidence of his congregations. In love and the will to serve he never grew old. Nor was he required to suffer at last either from the infirmities of old age, or from prolonged and painful illness. He ceased at once to work and live. Though superannuated, he was actively engaged in bringing to birth a new charge, now known as the Woodgreen Church of Toronto, so named to honour two distinguished ministers of Canadian Methodism. On the day preceding the opening of the building, that nothing should be lacking for the comfort of the people on the coming Lord's day, he exerted himself too vigorously in physical toil; and before the day dawned his pure spirit escaped from its tabernacle and joined the multitude of the blood washed. What a welcome he must have had as he entered through the gate into the City that hath foundations, whose Maker and Builder is God!

Dr. Carroll was a voluminous writer. He made an enduring contribution to Canadian Methodist history in *Case and His Cotemporaries*, a six-volume work which frightens the average reader by its bulk and prolixity. To the historian who shall perform the overdue task of giving us an authoritative, readable, and not too lengthy history of our Church, Carroll's volumes will be of priceless value. Dr. Carroll wrote too much, and without the application of the surgery of self-criticism to his work. Hence much that came from his pen lacks grace of style, and is unattractive to the ordinary reader. Neither was he always careful to verify the accuracy of his history. But the Church stands to-day his deep debtor for what he did as her faithful servant. We dwell in a wholesomer world because John Carroll was born, and lived and laboured as a sincere Christian, spreading sweetness and light where he walked amongst his fellows.

S. P. ROSE.

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2. WILLIAM HENRY WITHROW, M.A., D.D.,
F.R.S.C. (1839-1908)

Dr. Withrow established a record as editor and author which has not been surpassed in Canada. He was born at Toronto, August 6, 1839, and, after attending the Toronto Academy, completed his academic work at Victoria College, Cobourg, obtaining his M.A. degree in 1864. Two years later he was ordained to the ministry, and a decade afterward (1874) became Editor of *The Canadian Methodist Magazine*. He remained Editor of this magazine, and a growing number of Sunday School publications, for about twenty-five years. A list of his book publications appears at the end of this sketch. A check-list of his more important articles would fill pages. In 1884 Dr. Withrow was elected a Fellow of the Royal Society of Canada, and up till the time of his death took an active interest in its proceedings. His correspondence included most of the outstanding men of his generation in Canada. Through his own publications he introduced many writers since celebrated, and prevailed upon the Book Steward to publish the works of many others. One of his most intimate correspondents was William Kirby, author of *The Golden Dog*, and likewise a Fellow of the Royal Society. Dr. Withrow sponsored the election of Charles G. D. Roberts to the Royal Society in 1890.

It was one of my father's achievements as Book Steward to attach Mr. Withrow to the Book Room. His appointments immediately following ordination were Davenport and Seaton, and Niagara. In 1873

he was the President's assistant, and in 1874 he was formally installed as Editor of *The Methodist Magazine*, and of our Sunday School publications. He had already won an enviable reputation as a writer. His fine book on *The Catacombs of Rome* had secured for him recognition as an author, while interesting contributions to Canadian and United States publications gave evidence of poetic gifts, and of a pleasing mastery of prose composition. He became a voluminous author as the years went by, many books standing to his credit, the *School History of Canada*, *History of the Dominion of Canada*, *Romance of Missions*, and *A Canadian in Europe*, being amongst the best known and most notable. An interesting and not very widely known fact about his first ambitious work, *The Catacombs of Rome*, deserves record here. This book was written prior to a visit to the Catacombs, the material being gathered from a painstaking study of the best available sources. It is pleasing to add in this connection that the Archbishop of the Catholic Church of Toronto, the Very Rev. Dr. Lynch, generously put at Mr. Withrow's disposal extremely valuable manuscripts on the Catacombs in the possession of the library of which His Grace was the custodian. Not long after the publication of his book, Dr. Withrow received a grateful letter from a priest of the Roman Catholic Church saying that he had used *The Catacombs of Rome* as his printed guide in a visit to that impressive refuge and burial place of the early Christians, and had found it accurate in its details—a gratifying testimony to the author's discriminating use of his materials, and also to the wise exercise of the historic imagination which visualized the unseen, and made it possible for him to live again in the times he

described. *The Edinburgh Review* declared it to be the best English work on the subject extant.

Dr. Withrow made his chief contribution to the Church through our Book Room as Editor of *The Methodist Magazine*, a periodical outliving several similar publications in Canada, and maintaining to the end a creditable standard of excellence. Financially it never added to the profits of the publishing house, and kept its head above water largely for two reasons; first its Editor's untiring industry and versatility as a writer, so that there was always excellent "copy" for the printer; and next his good fortune in securing reasonably good and occasionally superior contributors who were willing to write without payment. The magazine might have lasted longer if Dr. Withrow had not become conscious in his later years that the burden, which, never light, had become too heavy to carry as his strength began to wane. We must deeply regret the failure to continue the publication of that magazine. It is not to our credit as Canadians that nearly every effort to maintain a representative monthly, or even quarterly, of commendable literary merit, has failed during the last half century. That Dr. Withrow carried on so long and so worthily is, under the circumstances, matter for congratulation, if not for surprise. The surprise is, however, lessened when it is remembered that Prof. Goldwin Smith, who was not given to over-praise, wrote of Dr. Withrow, "A man of cultivated tastes and learning," and a leading Canadian daily bore testimony to his literary gifts in these words, "On every task he has taken in hand he has impressed the mark of his peculiar excellence."

A noteworthy characteristic of Dr. Withrow's

career as editor was his generous encouragement to young writers to exercise their gifts, and to this end he sometimes published contributions of a very amateurish sort. He was quick to discover any latent capacity in a young aspirant, and to do what he could to develop it. The present writer may cite his own case as a typical example. During the first few years of the life of the magazine I ventured to send a contribution. It was a wretched enough performance, and was sent chiefly in the hope that Dr. Withrow would give me some hints whereby I might do better another time. To my delight it was accepted, but when it appeared it had greatly grown, and many of its glaring defects had been corrected by the pen of the Editor. He thought he saw a basis of merit in the production, and suggested how I might work the same vein in other directions. A second and third article on similar lines were printed without emendations, and actually won the thanks of a college professor! Dr. Dewart, I gratefully add, did me a similar good turn at an earlier period of my life. It should be recorded of Dr. Withrow that he had a perfect genius for discovering points of merit in others. Envy was foreign to his nature; he was incapable of petty jealousy. As an editor he was a model of fair play. It was my lot to differ from him once or twice on questions of the hour, but the columns of the publications he edited were freely opened to what I had to say in opposition to his own views, and our personal friendship was never interrupted for a moment by our inability to see eye to eye.

On questions of theology and higher criticism Dr. Withrow was a stalwart and convinced conservative. His conservatism was, I think, instinctive;

certainly it was consistent. It is illuminating to read *The Methodist Magazine* of forty years ago, particularly Dr. Withrow's book reviews, and note how far the Church has travelled from the traditions so dear to the heart of the Editor.

He was an omnivorous reader, resembling John Wesley in the habit of reading as he journeyed. Wesley read on horseback, devouring books as his patient beast carried him onward. Withrow read not only on boat, railway train, in the street car, but even as he walked the streets of Toronto. My memory recalls him, for example, on Jarvis Street, his pockets crowded with papers and periodicals, his eyes fixed intently upon book or paper, gliding as by instinct in and out of the crowd. He was well worth observing, wherever you saw him, that modest, lovable man. He was about John Wesley's height, I judge, but stouter; his full beard, as I fondly think of him oftenest, becoming white; his face that of the scholar and poet; his voice better suited to conversation than to public address—speech rather hesitant, but never banal; habitually cheerful and courteous, but vigorous in debate and firm in the defence of convictions; loyal to the death to his friends and forgiving to his opponents, for he had no enemies, I feel certain. Few better, nobler, truer, more Christlike men have come within the circle of my acquaintance. He would have been more welcome in the pulpit if his delivery had equalled the content of his sermons, but for years by his pen he taught thousands, and however you might differ from his opinions you admired the grace with which they were expressed, and never doubted the honesty of the man who proclaimed them. Pure in thought, his common talk seasoned with

salt, animated by a kindly purpose in all he did, developed in character, as was the Master he loved so ardently in the school of suffering, he has left behind him the memory of a beautiful life, crowned by many excellencies, and crowded with useful deeds.

Dr. Withrow had the instincts and habits of the scholar, and the obvious thing was done by Victoria College when it conferred upon him the degree of Doctor of Divinity. He had an unusual gift in prayer. His knowledge of the prayers of the Bible, of the liturgies of the Christian Church, and of Christian hymnology, enriched his public petitions as to their subject-matter, while his devout spirit imparted to his utterances a devotional flavour not too common in extemporary public prayer. He must have cultivated the sense of the Divine presence in all things, for when we heard him pray we knew that he spoke to One whom he knew and loved with deepest reverence. He was a good man, who did justly, loved mercy, and walked humbly before his Maker.

S. P. ROSE

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3. ALFRED MOORE PHILLIPS, B.D. (1847-1896)

On January 24, 1847, at Wellington, Prince Edward County, Ontario, the first of their six children was born to John Smith Phillips and Sarah Bacon Phillips. The courage that was prominent in this child's later life was inherited from his paternal grandfather, who had fought under the Duke of Wellington in Spain. Devotion and persistence were bestowed upon Alfred Moore by his father's mother. Her family had trekked through the wilderness from Dutchess County, New York State, as United Empire Loyalists.

His elementary education was received at the first county school at Murray, Northumberland

County, where his parents had moved when he was three. At the age of sixteen he left this school to teach near Wooler, Murray Township. From 1865 to 1869, he continued teaching and at the same time advanced his studies in English and Mathematics. During the winter of 1866, through the influence of "Father" Brundage, Alfred Moore was converted at a Wesleyan Methodist revival meeting at Trenton. He was made in 1868 an exhorter by Rev. A. A. Smith, holding his first service in Victoria Chapel. Having been put on probation by the Belleville Conference, 1871, he was placed under Rev. J. W. McCallum in the Sarnia circuit. His first charge was Oil Springs. Alfred Moore attended Victoria College, Cobourg, from 1873 to 1878, and the degree of Bachelor of Divinity was conferred upon him. His ordination took place in St. Thomas in 1878.

He was a zealous temperance advocate, and held many offices in the Independent Order of Good Templars, Templars of Honour and Temperance, Royal Templars of Temperance, and the Order of United Friends of Temperance. He took the platform to debate the cause against such men as Judge Armour, E. King Dodds and Ira C. Lee. It was during the campaign to bring about the passing of the Scott Act that his health first became impaired.

He was a student. When he went to Chatham after ordination, he kept up his studies. The *Enterprise Herald* said: ". . . he is looked upon as one of the most scholarly men in the Church.

His library contained over ten thousand volumes "He was always and everywhere a truth seeker and a truth lover."

Rev. Mr. Phillips obeyed the call of conscience.

He was fearless. When he was in St. Thomas in the early eighties, he was challenged by the noted Charles Watts to debate "Secularism vs. Christianity." It lasted two nights and public opinion gave Rev. Mr. Phillips the favourable verdict. The notes for one of his sermons on the Atonement, delivered while he was at Euclid Avenue Church, Toronto, in 1892, start: "No taking back. No back water." The merchant prince, Mr. Timothy Eaton, wrote him, "Between the newspapers, the pious people, the doctrinal people and the theological people, you are gathering around you a hornet's nest. . . . It is very amusing to me to see the interest theological men take in what a boy like you is saying, and waste time and talk nonsense over it. . . . Stand up on your feet like a little man and say your piece." The foundations he laid in many churches lived long after him and many remember him best in this work.

Even tolerably well-informed ministers of Canadian Methodism need to be reminded that for a few brief years we had a quarterly magazine all our own, devoted especially to topics of interest to preachers. It was, in a way, the organ of the Theological Union of our Church, and as such was an admirable clearing-house for the exchange of opinions upon problems arresting the attention of the ministry. Discussions of theological, philosophical, sociological, and biblical subjects, reviews of notable books, synopses of leading articles in current quarterly reviews, were prominent features of every issue. Mature and seasoned theologians,

and students whose minds were eagerly seeking after truth, found in *The Canadian Methodist Quarterly* the opportunity to impart knowledge, or to make known their problems and perplexities. An imposing array of names, including that of the late Dr. Albert Carman, appeared upon the title page as members of the Editorial Council, but the life and soul of the enterprise was the man whose name heads this reference to his worth and work. It was he who inspired writers, wrote many of the articles, secured notable contributions, and gave us a publication of which the Church did not prove itself generously appreciative. After several, but all too few, years of usefulness, it was absorbed by *The Methodist Magazine*, finally becoming a grateful memory to those who had found in it a friend and helper in their attempts to face trying experiences incident to their occupation as ministers of religion.

It is fitting that in a volume of this kind a passing tribute should be paid to one who patiently and well sought to serve his brother ministers, receiving for his toil no substantial earthly reward, not always even the thanks of his debtors. It is more than a quarter of a century since Mr. Phillips' death, and a generation has grown up who never knew him; but those of us who did know him still cherish his memory with affection and deep respect. Humble of spirit, somewhat shy and wholly guiltless of any approach to self-advertising, unfaltering in his fidelity to duty, constantly cherishing high ideals and striving to realize them, loyal to his friends, and never happier than when he could do them a kindness, a diligent student for whom the New Testament had an unfailing fascination, an independent thinker claiming to the full the right

of private judgment, ruthless in his enmity to all forms of unrighteousness, a preacher of more than common merit, a delightful companion, alike in the quiet of the household and in journeyings—when he left us suddenly some of us felt that earth could never be quite the same that he was no longer with us. His life was outwardly uneventful, as the life of the student, who sets slight store upon worldly honour and preferment so often is. It may be reverently said of Alfred M. Phillips, as of Him whom he passionately loved, that “the world knew him not.” His best was at your disposal if you would only have it, but he would not thrust it upon you, nor urge its acceptance. The transparency of his character and conduct revealed whatever defects belonged to him, but while he shared with the best of men in the frailties and imperfections of human nature, these were few in comparison with the qualities that endeared him to all, who were permitted to enter the sanctuary of his friendship.

S. P. ROSE.

4. ALBERT CLARKE CREWS, D.D.

(1857-)

Dr. A. C. Crews is a son of the late Rev. Thomas Crews, one of the pioneer preachers of Western Ontario. He was born in the village of Warwick, County of Lambton, and attended the public school there. Continuing his education at Ingersoll High School, Cobourg Collegiate Institute and Victoria College, and entering the ministry in 1877, he was ordained in 1882. In 1880-1881 he served as assistant editor of *The Christian Guardian*, and

afterward ministered to churches in Hamilton, St. Catharines, Winnipeg and Toronto. Dr. Crews was the first General Secretary of Epworth League Societies and Sunday Schools, continuing in that office from 1895 to 1908. He edited *The Epworth Era* from 1898 to 1908. Upon the death of Dr. Withrow (1908), he was elected to the Editorship of the Sunday School publications. Victoria University conferred the honorary degree of D.D. upon him in 1904. Dr. Crews succeeded to a great tradition, and has enhanced it. The Sunday School papers and lesson helps have increased in number, circulation and usefulness under his editorship. *Onward* is perhaps his favourite child, a home paper of great popularity. For many years Dr. Crews' counsel has been valued in the committees of his own Church and in the International Sunday School conventions.

The following pages on the Methodist Sunday School papers by Dr. Crews fail to mention the large part he himself has played in their development.

THE SUNDAY SCHOOL PUBLICATIONS—A SURVEY

There is reason to believe that the first Sunday School lesson help ever published in Canada was *The Sunday School Banner and Teacher's Assistant*. The initial number made its appearance in January, 1868, and was announced as "A new monthly journal devoted to religious education." In size and shape it was similar to our present *Onward*, five pages being devoted to general reading matter,

and three to lesson expositions. Compared with *The Teachers Monthly* of to-day, the *Banner* of 1868 seems rather meagre, but it was a great boon for the Sunday School teachers to have any assistance whatever in their work. The International Lesson Course was unknown, and each denomination selected its own series of lessons.

The first Editor of *The Banner* was Rev. Alexander Sutherland, who afterward became well known as the General Secretary of the Missionary Society. He was a man of marked ability, and unusual force of character. All the lesson notes came from his pen, and each number contained several vigorous editorials.

More than three years before the consummation of Union between the Methodist and Presbyterian and Congregational Churches, the *Sunday School Banner* and *The Teachers Monthly* were amalgamated under the latter name. Some old readers of *The Banner* felt a bit sorry to part with the title with which they had been familiar for so many years, but the advantages of Union were so manifest that there was little complaining. Since 1922 we have had a larger and better monthly.

The beginning of the illustrated papers dates back considerably farther than the *Sunday School Banner*. *The Sunday School Guardian* was the name of a little paper which appeared for the first time in January, 1846, and was issued monthly for some time. Who the editor was at the beginning we have no means of knowing, but evidently it was under the care of Dr. Sutherland for several years. In 1877 the name of W. H. Withrow appears as editor. In 1880 it was enlarged and made to serve the needs of the senior scholars, while a new

paper was prepared for the juniors which was known as *The Sunbeam*, and published semi-monthly.

Pleasant Hours, a paper intended for intermediate scholars, both boys and girls, began in 1880, and continued until 1921, when it was transformed into a girls' paper serving both Presbyterian and Methodist denominations. *The King's Own* of the Presbyterian Church was made a boys' paper, and used in both Churches.

The plan of co-operation was adopted in the Graded Lesson Helps ten years before union, working very satisfactorily.

The name of Dr. Withrow is inseparably connected with Canadian Sunday School publications.

In a beautiful tribute rendered at the time of Dr. Withrow's death, Chancellor Burwash said: "I know of no Canadian writer who has equalled him in the amount of original matter which he prepared for the press. From the editorial chair and the author's studio he became the educator of the people, and both church and country will long continue to reap the golden harvest of his abundant and gracious sowing."

How did he accomplish so much? Probably because he used every minute of time, he never procrastinated, and never worried. One of his assistants, writing of the "Chief," says: "With all the multitudinous demands upon him, we have no remembrance in six years of work with him of any moment when he had seemed fretted, hurried or disturbed; his study was a world of calm, an upper room of peace. In fact, we know of few men of our ministers or laymen to whom has been vouchsafed so much of the indwelling of the Spirit of the Man of Nazareth. It was his daily life in the work room

stamped him as one upon whom the Master had left in a great measure His peace."

Victoria College conferred upon him the well-merited D.D. The Royal Society of Canada made him a Fellow, and in the deliberations of the Society, as well as in the friendships with its distinguished members, he found great pleasure.

A. C. CREWS.

THE STORY OF "ONWARD"

Thirty-eight years ago *Onward* was started as a young people's paper, with the special view of helping the work of the Epworth League which had just been organized in Canada. The Editor, W. H. Withrow, D.D., for some time puzzled his brains for a suitable name for the fledgling. One day, while looking out of the window of his home, he saw the firemen dashing by on their way to a fire. The galloping horses, with the swiftly moving machines, suggested to his mind the word "Onward." "That is the name for the new paper," said he, enthusiastically. And so it proved to be, as the title was unanimously accepted by the Book Committee.

The first number of the paper contained these editorial words: "We think that there is special significance in the name of this paper. It is intended to be a sort of bugle call rallying its readers to conflict and victory. It is a summons to press onward in the fight of eternal right against ancient wrong." Some of the older readers of the paper will remember how this military idea was illustrated in the picture of the marching crusaders which formed part of the title.

For nearly twenty years Dr. Withrow put into

Onward the best of his brain and heart, advocating every good cause, and opposing evil of all sorts. The temperance and missionary enterprises received special attention, and an intelligent spirit of Canadian loyalty was ever emphasized.

The circulation of the paper from its first issue until now has illustrated its title. The following figures show how it has marched onward:

	Circulation
At the end of 5 years.....	33,000
At the end of 10 years.....	33,634
At the end of 15 years.....	46,048
At the end of 20 years.....	59,441
At the end of 25 years.....	115,000
At the end of 30 years.....	120,000
At the present time.....	135,000

To supply the demand for this popular paper one large press is kept running day and night for six days in the week.

There is reason to believe that *Onward* goes to all parts of the world, although, of course, its natural constituency is Canada, Newfoundland and Bermuda. One reader says: "We always send our *Onward* over to our neighbour who belongs to another church. He mails it to his brother in England, who in turn forwards it to a missionary in India." Our friend adds: "I do not know where it goes after that."

A young Canadian soldier said that during the war, on entering a captured German dugout, the first thing he noticed was a copy of *Onward*. How it got there he had no idea.

A. C. CREWS.

ARCHER WALLACE, M.A. (1884-)
ASSOCIATE EDITOR

Our well-known Sunday School Editor and author was born some time ago in the north of England, but the spirit of adventure was too strong in him to allow him to stay there, and so he found himself a member of the Newfoundland Conference of the Methodist Church in 1904. He put in three strenuous years in this work. After graduation from Victoria College he went to Northern Ontario where he spent some years in hardest pioneer work, afterwards coming to Toronto and being stationed at Earls court, where he found a wide and fitting sphere of usefulness. In 1919 he was asked to take part in the editorial work of the Sunday School papers, and became Editor of *King's Own*, the *Adult Class Monthly*, and a regular contributor to the *Teachers Monthly* and *Onward*. He preaches nearly every Sunday and is greatly in demand for Sunday School anniversaries. He has published some books for boys which have enjoyed quite widespread popularity. They are: *Canadian Heroes of Mission Fields Overseas*, *Stories of Grit*, *Overcoming Handicaps*, *Blazing New Trails*, and *Heroes of Peace*. He is a very welcome after-dinner speaker, and, with a wealth of humour at his command and an inexhaustible fund of stories, he is never at a loss, no matter where he is called upon nor at what short notice. Kindly, genial, pre-eminently social, he has won a well deserved popularity and his abilities are being given abundant scope in the sphere to which he has been called.

WILLIAM McMULLEN.

THE HALIFAX BOOK ROOM

The Halifax Book Room was established in 1848, from which date, until 1873, the offices of Book Steward and Editor were united in the same person. Acting upon the report of the Committee on Publications, the Conference separated the offices, and appointed Rev. Humphrey Pickard, D.D., as Book Steward. The following year he resigned and was succeeded by Rev. S. F. Huestis. During the next decade the business of the Book Room increased almost 250 per cent. The book store was improved, and a printing plant was fitted up to do all kinds of printing and publishing. The Book Stewards have been:

Alexander W. McLeod, D.D.....	1848-1854
Rev. Ephraim Evans and Rev. H. Pickard, business managers of <i>The Wesleyan</i>	
Matthew H. Richey, Esq.....	1854-1860
Charles Churchill, M.A.....	1860-1862
John McMurray.....	1862-1869
Humphrey Pickard, D.D.....	1869-1880
S. F. Huestis, D.D.....	1880-1908
F. W. Mosher.....	1908-1925
E. J. Vickery.....	1925-

The Halifax Book Room became a branch of the Toronto House in 1925.

THE WESLEYAN

The ministers of the Nova Scotia, New Brunswick and Newfoundland Districts began the publication of a quarterly magazine, *Nova Scotia and New Brunswick Wesleyan Magazine*, as early as 1832, but it was suppressed by the London Mission Rooms

because it would compete with their own periodicals. *The Wesleyan* was begun in 1838, but was also condemned. Finally consent was given for a connexional paper, and *The Wesleyan* was founded in 1848, under the direction of the English Wesleyan Conference. When in 1855 these Districts were formed into the Conference of the Eastern British America, *The Wesleyan* became the official Connexional organ of that Conference. The Editors of *The Wesleyan* from the beginning have been as follows:

Alexander McLeod, D.D.....	1848-1854
(Rev. Ephraim Evans and Rev. H. Pickard were responsible for the management)	
Matthew H. Richey, Esq.....	1854-1860
(Later Lieut.-Governor of Nova Scotia)	
Charles Churchill, M.A.....	1860-1862
John McMurray.....	1862-1869
Humphrey Pickard, D.D.....	1869-1873
Alexander W. Nicolson.....	1873-1879
Duncan D. Currie.....	1879-1880
T. Watson Smith, D.D.....	1880-1887
John Lathern, D.D.....	1887-1895
G. J. Bond, B.A., D.D.....	1895-1903
John Maclean, D.D.....	1903-1907
D. W. Johnson, M.A., D.D.....	1907-1924
H. E. Thomas, D.D.....	1924-1929

Subsequent to Church Union *The Wesleyan* has been continued as *The United Churchman*. It is published at Sackville, N.B. The first editor was Rev. H. E. Thomas, D.D., and upon his retirement (1929) Rev. William F. Partridge, M.A., was appointed.

THE EVANGELICAL WITNESS

The Evangelical Witness was the official organ of the New Connexion Methodist Conference. *The Christian Messenger*, the first monthly publication of this branch of the Methodist Church, was first issued in 1847. The Editor was Rev. Thomas T. Howard, who presided over its destinies until 1859, when the journal ceased because of inadequate support. *The Evangelical Witness* was begun in 1854 under the editorship of Rev. Joseph H. Robinson, and was the same year made the official "organ of the Connexion." Until 1857 the paper was issued monthly, and at the Conference of that year it was decided to publish it semi-monthly. At the following Conference, 1858, it was further decided to make *The Evangelical Witness* a weekly paper, commencing January 1, 1859. In 1874, upon the consummation of Union, *The Evangelical Witness* was merged with *The Christian Guardian*, under the name *The Christian Guardian and the Evangelical Witness*. The Editors of *The Evangelical Witness*, from the beginning, were:

Joseph Hiram Robinson.....	1854-1871
William Crocker, D.D.....	1871-1872
David Savage.....	1872-1874

THE MONTREAL BOOK ROOM

The Montreal Book Room was instituted as a branch of the Toronto Book Room, for the purpose of serving more adequately the Protestant communities in Quebec. It was founded, in 1875, under Dr. Samuel Rose, with C. W. Coates, Esq., in charge. This Book Room encountered at the beginning a

period of commercial depression, but persisted for about a generation. Mr. Coates continued to be manager until his retirement, in 1911, when Mr. Denzil G. Ridout was sent down from the Toronto Book Room, and for four years was manager. With the development of better mail order facilities, it was not felt necessary to continue this branch under the Church auspices after 1915.

GENERAL REFERENCES, PART I.

Cyclopaedia of Methodism in Canada, 2 vols. By George H. Cornish. Toronto. 1881.

History of the Methodist Episcopal Church in Canada. By Thomas Webster. At the Canadian Christian Advocate Office. Hamilton. 1870.

Old-Time Primitive Methodism in Canada. By Mrs. R. P. Hopper. William Briggs. 1904.

Canadian Methodism: Its Epochs and Characteristics. By John Ryerson, with notes by Egerton Ryerson.

PART TWO

PUBLICATIONS OF THE PRESBYTERIAN CHURCH IN CANADA, 1848-1925

VI

THE PRESBYTERIAN WITNESS: (1848-1925)

The Presbyterian Witness was founded two decades later than The Christian Guardian, and has the unusual distinction of having had but two editors, Dr. Robert Murray, LL.D., and Dr. George S. Carson, B.A., D.D., in all that time. Although The Witness and The Westminster were not official organs of the Presbyterian Church until 1920, they were so closely identified with the thought and life of the Church that they lacked only the denominational imprimatur.

1. JAMES BARNES

THE PRESBYTERIAN WITNESS was established in Halifax, Nova Scotia, in 1848, by the late James Barnes, printer. Since Dr. Robert Murray has given an account of Mr. Barnes' pioneer work in "Three Score Years" (page 137) it will not be necessary to dwell longer on his name here.

2. ROBERT MURRAY, LL.D. (1832-1910)

After a year or two, during which the editorial matter was contributed by different gentlemen, the late Dr. Robert Murray, then a young man who had completed his studies for the ministry of the Presbyterian Church and had been licensed to preach, was offered the editorship of the new paper.

Feeling the call to journalism stronger than the call to the ministry, young Mr. Murray accepted the offer of Mr. Barnes, and future years proved that neither the new Editor nor the proprietor had made a mistake. *The Witness* soon became a recognized force in the journalism of the Eastern Provinces, and in course of years was known favourably far beyond the bounds of these Provinces.

Mr. Murray was recognized, not only all over Canada, but in the United States and Great Britain, as one of the ablest writers in Canada. His hymns, a number of which, such as "From Ocean Unto Ocean," and "Sow the Seed Beside All Waters," are incorporated in the *Book of Praise* and other hymnals, Dr. Murray's articles to other papers and magazines greatly contributed to his reputation; but it was into *The Witness* that he put the greater part of his strength and thought.

The circulation in Dr. Murray's time was not large, as popular newspaper circulations now go, but it reached the most influential class in its constituency, and did much to influence and mould public opinion on the vital issues of the day.

During a large part of Dr. Murray's connection with *The Witness*, he was ably assisted by a son of the publisher, Mr. Henry W. Barnes, a graduate of Dalhousie University, who relieved the Editor of many of the details of the work, leaving him free for more important editorial writing, and permitting his attendance at Church Courts and other important gatherings in Canada and other lands. On the death of his father, Mr. H. W. Barnes still continued the publication of *The Witness* until the year 1903, when he announced his desire to be relieved of further responsibility in its publication.

To secure the continuance of *The Witness* as an effective organ in the work of the Church, Rev. D. Stiles Fraser and a few other gentlemen organized a company called the Presbyterian Witness Company, bought out Mr. Barnes' interest in the paper, and continued its publication, with Dr. Murray as Editor and Mr. Fraser as business manager.

After a year or two under its new management in Halifax, for financial reasons chiefly, the paper was removed to Pictou. This move did not prove a success, and the paper showed signs of decline.

In 1906, Rev. G. S. Carson, then pastor of Knox Church, Pictou, was offered the position of Associate Editor, with Dr. Murray as chief, which position he accepted, carrying on his pastoral and pulpit work, together with his work on the paper, for nearly two years. Mr. Carson then saw that to ensure the success of *The Witness* it was necessary to remove it to a larger centre, and prevailed upon the directors to make arrangements for its publication in its former home. An enterprising firm, The Imperial Publishing Company, of which Mr. I. C. Stewart is president and manager, was interested in the enterprise, and a contract was made with him to take over the publication of the paper. On the death of Dr. Murray in 1910, Dr. Carson was appointed Editor, and under his management the circulation continued to grow until it had about doubled what it had been throughout the greater part of its history.

Robert Murray was born at Earltown, a beautiful highland district, a few miles north of Truro, Nova Scotia, on December 25th, 1832. In early life he gave evidence of the great gifts with which he had been endowed. A biographer, writing some years before his death, said of him: "Dr. Murray,

of Halifax, for over fifty years the able and accomplished Editor of *The Presbyterian Witness*, is a hymn writer of whom any country might well be proud. He possesses lyrical gifts of a spiritual quality which have enabled him to write some of the finest hymns that Canada has yet produced." His mind early turned to philosophical and theological studies, and it is said that he read theology and wrote poetry before he was ten years old. After graduating at the Free Church College, Halifax, he was licensed to preach. But it was soon evident that his pulpit was to be the press; and a most powerful and influential pulpit it proved to be.

In 1855 Mr. Murray was invited to assume the editorship of *The Presbyterian Witness*, established some seven years previously, and, with the assistance of Mr. Barnes, and subsequently of his son, a graduate of Dalhousie University, for more than half a century made *The Witness* one of the most influential journals of Canada. His brilliant gifts and public services were recognized by the Senate of Dalhousie University, which conferred upon him the honorary degree of Doctor of Laws.

Dr. Murray took a deep interest in the political life of his province and of the Dominion as a whole; but he never allowed his political bias to becloud his moral vision. He was an ardent advocate of the confederation of the provinces of Canada, which cost him the loss of some of his most valued friends and admirers. He also contributed, through the pages of *The Witness*, to the union of the Presbyterian bodies in the Maritime Provinces and in the Dominion—first, in the union of 1860 and subsequently in the larger union throughout Canada, of 1875.

Dr. Murray was a staunch supporter of every worthy cause. He was an ardent temperance reformer; an advocate of Sabbath Observance; and a true friend of the unfortunate, the needy and the down-trodden. Many benevolent institutions, such as hospitals, schools for the blind and the deaf and dumb, owe much to his advocacy. There was a raciness and a charm about his style that made his editorials the most attractive feature of his paper.

He was a familiar figure in the courts of the Church, both in the Synod of the Maritime Provinces and in the General Assembly of the Presbyterian Church in Canada, serving on many of its most important boards. He was a member of the Church Union Committee from the beginning, and continued to work with all his zeal for the consummation of the Union of the Presbyterian Church with the Methodist and Congregational Churches, in the hope of a still larger union of all the evangelical bodies of Christians in Canada. Perhaps no man in Canada has done more than Dr. Murray, through his writings, to broaden the sympathies of the Christian Church, to weaken denominational prejudices, and to lead men to realize the extent of their brotherhood.

His hymns, especially "From Ocean Unto Ocean" and "Our Blessed Bond of Union," have not only become popular in his own Church, but have found their way into the hymnody of other communions. The former, which breathes the spirit of the prairies and the mountains, forests and fertile fields, Dr. Henry van Dyke contrasted favourably with the provincialism of the United States National Anthem, "America." There is nothing provincial

about Dr. Murray's hymn. It is as broadly and grandly Canadian as it is Christian.

Dr. Murray died on December 12th, 1910, after fifty-five years of devoted service to his Church and country, in the guidance of public opinion and the advocacy of every good cause.

GEORGE S. CARSON.

The following article by Dr. Murray appeared in the Diamond Jubilee Number of *The Presbyterian Witness*, Pictou, December 12, 1908.

"THREE SCORE YEARS"

It seems but as yesterday when this paper was first started upon its career of usefulness. From a faithful group of loyal Presbyterians it met with a warm welcome. From its first issue to this day it has had its friends and well-wishers in the other communions as well as the Presbyterian. Its aims from the first have been high. It has never supported an evil or unworthy cause; it has held to the right, the good, the true, through good report and evil report. It has not shrunk from defending the weak or grappling with the strong when duty called to such a course. It started on the first Saturday of 1848 and on every week save one of all these years it has delivered its message as best it could. Our first volume was largely devoted to our colleges and our common schools and the union of the different branches of the Presbyterian family. Not a year has passed since 1848 without the *Witness* being privileged to serve the cause of our educational institutions. If there had been no *Presbyterian Witness* to tell the truth and sound the note of warning when danger impended, there would not

be a public school system this day in Nova Scotia, New Brunswick, or Prince Edward Island.

We have had the privilege of advocating free schools, a strong and adequate University, a railway system, a closer union of all the provinces. We have aimed at promoting comity among Christian Churches, and the securing of equal rights to all. The support of this journal to the Temperance cause has been consistent and unwavering; and it has firmly advocated the claims of the Lord's Day upon the reverent and devout regard of the people, rulers and the ruled alike.

One of our earliest contributors was Mr. John Dickie, latterly a member for Colchester, a speaker of the House and a member of the Legislative Council. He was succeeded for a brief period by the Rev. William Murray, afterwards pastor of Cornwallis, and Clerk of Halifax Presbytery, and finally in charge of a church in Jamaica. For a short period Charles Robson, Esq., of Halifax, an able writer, contributed largely, and so did Mr. Justice James, who wielded a fluent pen. At an early age Dr. Robert Irvine, of St. John, and Hon. Dr. William Elder were attractive correspondents. The Rev. Dr. Forrester, almost as soon as he came to this country, traversed Nova Scotia and New Brunswick on behalf of the College and at the same time contributed freely to our columns. Among other contributors were Rev. Dr. Lyall, William Garvie, Dr. Hattie, Rev. George Sutherland, Dr. C. B. Pitblado, Principal Grant and others "too numerous to mention." The Rev. William Sommerville and the Rev. John Sprott gave us many a column.

Among our valued correspondents were the brothers George and James Gordon, who died in

their efforts to evangelize Erromanga. Dr. Geddie also wrote to us, and we recall with gratitude the accuracy and the clearness with which he wrote. Dr. Geo. Sutherland was one of the readiest and best informed of correspondents. Let us recall with great pleasure that our columns were largely used by the Rev. John Morton, D.D., when he went to Trinidad for his health and saw the need of a mission in that lovely island. Often since then our readers have read with delight the crisp and comprehensive notes from our pioneer in the West Indies.

We recall, too, not without deep feeling, that our columns placed before the Church the story in which the lamented Rev. J. D. Mackay depicted the life of the Hindu immigrant.

It would need more space than is at our disposal to remind our readers of the contributions of other brethren who are still happily spared amongst us; but it becomes us to make grateful mention of the venerable Dr. Theodore L. Cuyler, who has addressed our readers for over forty years! He is still writing, and his right hand has not lost its cunning nor his heart its warmth.

It is with deep feeling the fact is recalled that our readers of sixty years ago are few and becoming fewer day by day; but instead of the fathers and grandfathers there arise sons and grandsons who worthily stand by the weekly visitor their predecessors cherished.

The *Witness* has aimed at teaching the hand of Divine Providence in the events of the day. Its teaching has been that God is always near, and that He is interested in all events and circumstances. Our earliest volumes told of the rise of Louis Napoleon and his founding the Empire which came

to its tragic collapse in 1870. The story of that brilliant Empire is one of the most affecting chapters in European history. The rapid rise of Prussia and Germany was not less wonderful and startling than the fall of the French Empire and the vanishing of the temporal sovereignty of the Pope of Rome. Our columns had to record the Crimean War, the Indian Mutiny, the great and dreadful struggle in the United States leading to the abolition of human slavery and much else. Other wars have had to be recorded—all tending through the wisdom and power of God to hasten the coming of His Kingdom.

In the Church there have been memorable movements in these sixty years. We had in 1860 the union of two branches of the Church. In 1875 we had the union of all the branches. What more is awaiting us is known only to the All-Wise and All-Seeing God. The progress of the Presbyterian Church in these sixty years has been truly remarkable and it furnishes ample ground for devout giving of thanks. Thank God that other branches of the Church of God are also prospering, and advancing with steady step in the way of peace and righteousness. Especially notable has been the progress in Missions to the Heathen world which is now widely open to the messengers of the King of Kings.

We need not refer to other changes in our own Church and in other Churches. In midst of all changes the true Word of God abideth. Forms change; the substantial truth changes never! *The Witness* has never been an alarmist as to new things: "Behold I make all things new." And when He makes all things new *The Witness* will join in praise to His great and Holy Name.

As far as the British Empire is concerned, it has been growing, increasing, developing, step by step, by annexations in India, in Africa, in the Pacific, and it must go still onward, promoting liberty and the highest righteousness. The growth of the United States, the growth of the British Empire, the rise of Italy and of Germany, the progress of Canada, the development of railways and the creating of swift steamers that bring ourselves and the Old Land so wonderfully near each other—all these things invite our admiring attention. Then we have to note our telephones and our wireless messages through space; and the newest art of sending the human voice by means of invisible and intangible radiations hundreds of miles. It is fitting that we should do our best to promote all that is best in the world in which the good Lord has placed us to do His Will.

After the death of Mr. Barnes, the publication of the *Witness* was continued by his son, Mr. H. W. Barnes. He showed taste and skill in his management and was exceedingly painstaking in his work. For him, as for his father, the care and the work were unsparing and “really a labour of love.” Mr. Barnes was manager for twenty years. In the latter part of 1903, the Rev. D. Stiles Fraser, a well-known public-spirited minister of our Church, organized a company which took the responsibility of publishing the *Witness*. Mr. Fraser addressed himself with zeal and earnestness to the duties of manager. He met with a warm welcome and much encouragement, and continued at the task for two years and four months. For some time the desire to resume the pastorate, the work of his choice and his love, in which he had spent twenty-six useful

years, had been growing upon him until it claimed again his whole energies. It was not for the Presbyterian Witness Company to put any obstacle in his way. It was theirs to bid him Godspeed in the noble work to which he returned, and to record their sense of the value of his services. They still enjoy the benefit of his experience, his counsel and his co-operation as a Director of the Company. After Mr. Fraser's resignation, Rev. George S. Carson, at that time pastor of Knox Church, Pictou, was appointed Associate Editor and Manager. He carried on this work in connection with his pastoral duties from May 1, 1906, to the end of 1907, when he resigned his congregation to give his whole time to the work of *The Presbyterian Witness*.

MR. JAMES BARNES

The founder of *The Presbyterian Witness* was Mr. James Barnes, a young Englishman who came to this country in 1834, and was employed by a Halifax printer, Mr. Ward. He spent some years at Fredericton and St. John, and finally came to Halifax, where he set up as a printer and publisher on his own account. One of his early undertakings was the printing of the Rev. Dr. Geddie's translation of the Psalms into the Aneityumese language, the first book printed in any of the languages of the New Hebrides. He afterwards printed Dr. Silas Rand's *Micmac Dictionary* and his *Hymns*, Latin and English. Beamish Murdoch's *History of Nova Scotia* in three volumes was printed by Mr. Barnes and was one of the handsomest issues of the press of Nova Scotia up to that time. He published a work of solid worth, a contribution to educational literature, *The Text Book*, by the Rev. Alexander

Forrester, D.D., Superintendent of Education. All the work from his press was done in a style that reflected credit on his skill and care and sterling honesty.

It was in 1847 that he began to muse upon issuing a weekly paper. For some years *The Guardian* was published at Halifax and it having ceased to appear, the way seemed open for a fresh adventure. *The Presbyterian Witness* was undertaken by Mr. Barnes on his own responsibility, he himself doing most of the type-setting, and often working the press. This involved labour, time and care, as well as skill. Mr. Barnes prospered in business and continued the publication of *The Presbyterian Witness* to the close of his life in 1883. Mr. Barnes took a deep interest in everything that concerned the welfare of the city and the country. He was a warm admirer of Joseph Howe and knew him well. He was an eager educationist and was on terms of special intimacy with the Rev. Dr. Forrester, the Superintendent of Education and Principal of the Normal School. Dr. Forrester came to Nova Scotia as minister of Chalmers' Church, Halifax, shortly after the *Witness* was started, and he contributed for years very considerably by his pen to its editorial columns.

Mr. Barnes became a member of the Free Church when the Rev. Ralph Robb was minister of St. John's Church, Halifax. He continued his connection with the Presbyterian Church to the end, and was for many years one of the "pillars" of Chalmers' Church and a valued member of the Synod's Home Mission Committee. He was well read in all that related to the Church and the country. He was an earnest supporter of the

union of the Churches and of the Provinces, and was ready to support all progressive measures bearing on our railways and our educational policy. He was married to Miss Wisdom, a lady of the highest Christian character, who died some ten years before her husband. Her loss he felt profoundly. He was afterwards bereaved of a son and two daughters, and thus "he saw affliction" which, however, he bore throughout with Christian fortitude. He died in 1883, deeply regretted by his friends on both sides of the Atlantic. Mr. Barnes had an opportunity of revisiting his relatives and friends in England, which he greatly enjoyed.

ROBERT MURRAY.

3. GEORGE STEPHEN CARSON, B.A., D.D. (1856-)

George Stephen Carson was born at Sussex, New Brunswick, Canada, on the 26th of March, 1856, his father's people having come from Scotland, and his mother from Londonderry, Ireland.

Mr. Carson lived on a farm until he was fifteen years old, and at seventeen he decided to study for the ministry. His circumstances were such that it was necessary for him to work his way through both school and college; but he was not to be discouraged, and while attending the high schools at Norton and Sussex, for two summers he walked five miles to school every morning and back every night. He taught two terms of school to earn money to attend the Normal School at Fredericton, N.B., where, after a term in Sussex Academy, he took the regular course for teachers and obtained a first class diploma. He then taught for six months in the

vicinity of Sussex, when he was offered the Principalship of Sussex Academy, where he taught for two years.

In the fall of 1878 Mr. Carson entered Dalhousie University, where, in addition to attending classes, he taught Mathematics in the Ladies' College, besides doing some private tutoring, and was graduated with the degree of B.A. in 1882. He was the winner of a number of prizes, including the "Avery Prize," awarded to the best student in the graduating class taking the regular course. In 1882 he went to Princeton Theological Seminary, New Jersey, where for two years he studied under the Hodges, Green, Patton and others; and in 1884 to Edinburgh, where he studied under Dr. Flint, of the University, and Doctors Cairns and Ker, of the United Presbyterian College. His summer vacations were spent in the mission fields of his native Province.

Dr. Carson was licensed to preach by the Presbytery of St. John, N.B., in the spring of 1885, and on September 15th of the same year, was ordained pastor of Knox Presbyterian Church, Pictou, Nova Scotia. He took an active part in the general work of the Church and served on a number of committees of Presbytery, Synod and Assembly. He was a member of the first Committee on Church Union between the Methodist, Congregational and Presbyterian bodies in Canada. His pastorate in Knox Church was fruitful, and many of the young men who attended his Church and Bible Class are now in the ministry of the Church.

In 1906 Dr. Carson was appointed Associate Editor of *The Presbyterian Witness*, Halifax, then under the editorship of Robert Murray, LL.D.;

and upon the death of Dr. Murray, in 1910, he succeeded him as the sole Editor. Under Dr. Carson's editorship the *Witness* not only preserved all the best traditions of the past, but steadily increased in circulation and was recognized as one of the leading denominational publications in Canada, the late Sir William Robertson Nicoll, editor of the *British Weekly*, speaking of it in the most complimentary terms. In addition to his work on the *Witness*, Dr. Carson has been a frequent contributor to many other papers and magazines, and is the author of *Stories From the Life of Jesus* and other works which have received wide recognition. His *Primary Catechism*, published by The Presbyterian Publications, Toronto, was adopted for use in the Sunday Schools, and an Assembly Prize was given regularly for memorizing it. The Presbyterian Board, Philadelphia, and Oliphant, Anderson and Ferrier, Edinburgh, have published editions, and it has been translated and published in several languages other than English. *A Bible Catechism* was prepared at the request of The Presbyterian Publications, and was published both in Canada and the United States. In 1915 the Senate of the Presbyterian College, Halifax, conferred upon Mr. Carson the degree of Doctor of Divinity.

On the consummation of the Union of the Methodist, Presbyterian and Congregational Churches, in 1925, *The Presbyterian Witness* was amalgamated with *The Christian Guardian* and *The Canadian Congregationalist*, in a new publication named *The New Outlook*, with Dr. Creighton and Dr. Carson as joint Editors. After three years of arduous work on the new paper, failing health made

it necessary for Dr. Carson to seek rest. On the announcement of his retirement in 1928, the following item, by a staff correspondent of the Maritime Provinces, appeared in *The New Outlook*, August 15th:

AN EDITOR RETIRING

The visit of Rev. Dr. G. S. Carson to his old haunts in the Maritimes serves forcibly to remind his many friends hereabout of his announced early retirement from the editorial staff of *The New Outlook*. Dr. Carson is one of the many worthy gifts the Maritimes have made to the larger life of Canada. Born a New Brunswicker, educated in Halifax, Princeton and Edinburgh, he entered upon his first and only pastorate in the former Knox Presbyterian Church in the historic town of Pictou, N.S., in 1885. Here he continued to serve until 1907, when he became Associate Editor and business manager of *The Presbyterian Witness*, published in Halifax, with Dr. Robert Murray, of honoured memory, as Editor. For twenty-one years Dr. Carson has been sitting in the editorial chair, informing, guiding and inspiring a growing constituency of readers through the pages of *The Presbyterian Witness*, first of Maritime and later of Dominion-wide interest, in the old denominational days, and in these more recent history-making years through the pages of *The New Outlook*, organ of The United Church of Canada, latest product of the evolutionary process in the church life of the world. Ability and faithfulness have ever marked Dr. Carson's work, and now in view of his retirement the Church of his home provinces will join with the Church of the wider field in speaking a kindly and cordial "Well done!"

In 1925, upon the Union of the three negotiating Churches, *The Presbyterian Witness* was merged in *The New Outlook*. Dr. Carson wrote the following editorial in commemoration of that event:

“VALEDICTORY”

For more than three-quarters of a century *The Presbyterian Witness* has occupied one of the highest places in the religious journalism of Canada. For the greater part of that time its circulation was limited chiefly to the Maritime Provinces, but its influence extended far beyond the field of its chief constituency, and it had numerous readers all over Canada, the United States and Great Britain. The late editor of the *British Weekly*, Sir William Robertson Nicoll, spoke of it as one of the ablest religious journals which came to him from overseas, and he frequently quoted from its editorial and news columns.

The *Witness* has always taken a broad outlook on public questions, and it has been throughout its long period of service a tower of strength to every moral cause. In the movement for the confederation of the Provinces of Canada it supported the union policy, making many enemies among anti-confederates, some of whom have never forgiven it. But in all the controversies in which it engaged it maintained a dignified and Christian attitude and never condescended to the low, and often scurrilous, methods of some of its opponents. This attitude it has consistently maintained throughout the most recent, and in some respects, the bitterest, controversy within its experience. On the eve of its removal to Toronto, some five years ago, one of its oldest and ablest contemporaries, *The Acadian*

Recorder, from whom it often differed on public questions, in expressing its regret and its sense of loss at the contemplated change, paid the *Witness* the following generous tribute:

“For seventy-three years *The Presbyterian Witness* has been published without a break, and during all that time has been one of the most prominent Nova Scotian journals. After this long and eminent service in the work of religion and morality in this Province, a movement is on foot to amalgamate it with other Presbyterian publications, and to publish the new journal probably in Toronto. No matter from what angle we view it, the movement means the extinction of the *Witness* as we have known it for two generations. It means the extinction of a paper which has endeared itself to the hearts of thousands of readers, and has been a welcome and honoured guest in the homes of many who were not of the Presbyterian faith, and in numerous cases far removed from it. The *Witness* has, all through the piece, maintained the record of high journalism. It was printed in excellent type on excellent paper. Its editorial columns were able and learned in a high degree. The news department was most interesting in form and matter, and the paper all through was a splendid bit of editing. While maintaining the Presbyterian cause with vigour, it was rare indeed when it was at all offensive to readers of other creeds, and the great topics of the day were discussed thoughtfully and learnedly, so that the regular reading of the paper was an education in itself. If the amalgamation is brought about, the *Witness* will be greatly missed by a large number of people in this Province, a goodly proportion of

whom are not of the Westminster Confession. Halifax journalism will be a great loser by the change."

Far from the extinction of the paper, however, when, in 1920, the *Witness*, in amalgamation with the *Presbyterian and Westminster*, a journal which for nearly a quarter of a century had rendered splendid service to the central and western part of the Church, became the official organ of the Church, retaining the name of the older paper, the united papers entered upon a wider sphere and became a greater influence in the moral and religious life of Canada.

As its official organ, the *Witness* naturally supported the policy of the Church on the question of Church Union. This, however, did not involve any change in its former policy on the question. Consistent with its general attitude towards life and religion, the *Witness* has ever stood for the widest and closest fellowship of Christians, by whatever name they may be called, and through all the years during which this question was before the Church, it strove to keep prominent the essential things for which the Church of Christ has ever stood.

But in doing this, the *Witness* has maintained a courtesy and a fairness which many of those from whom it was compelled to differ, were frank enough to acknowledge. As an instance of this, we quote the words of the late Hon. R. M. MacGregor, one of the leaders of the anti-union party. Some months before his sudden and greatly lamented death, Mr. MacGregor wrote the Editor personally:

"As one of those who still believe that the Presbyterian Church has a work to do in Canada, I wish

to congratulate you heartily on the great fairness with which you have carried on the Union discussion in the columns of *The Presbyterian Witness*.

"I have never ceased regretting that the *Witness* ever went to Toronto, and I am satisfied that the work of the Church in the Maritime Synod is suffering because of its removal; still, in my humble judgment, nothing could have been fairer than the way in which its columns have been open to all sides in this most regrettable controversy. I fancy that editors get so many knocks that perhaps a kind word occasionally may not come amiss."

Mr. MacGregor was not the only one of our anti-unionist friends who were generous enough to pay us this tribute of fairness, and we have still many subscribers in what is soon to be the new Presbyterian Church, whom we hope to retain among our friends and readers.

The *Witness* is now being merged in the still larger stream of religious journalism, but in its amalgamation with two other great papers—*The Christian Guardian* and *The Canadian Congregationalist*—we do not think of its extinction, any more than we regard the Union of the Church which it represents with two other great Churches of Canada as the end of that Church. The *Witness* will carry into *The New Outlook*, into which it has been merged, the high ideals and the spirit of progress and of optimism which have characterized its pages ever since its establishment in 1848. So that while we have styled this article a valedictory, we do not feel that we are saying farewell to our readers. With a change of name, suitable to new conditions, and with a greatly enlarged sphere of influence, the *Witness*, in amalgamation with its

two worthy contemporaries and co-workers in Christian journalism, will continue to send out its weekly message of cheer and hope and inspiration to the Churches of Canada from ocean unto ocean.

GEORGE S. CARSON.

VII

PRESBYTERIAN SUNDAY SCHOOL PUBLICATIONS, 1890-1925

1. T. F. FOTHERINGHAM, D.D. (1847-1921)

IN THE history of the Presbyterian Church in Canada, the story of Sunday School Publications must start with the pioneer work carried on under the leadership of Rev. T. F. Fotheringham, D.D., beginning in the early nineties of the last century. When, in 1875, the four Presbyterian Churches then existing in Canada entered into the memorable Union of that year. While all these Churches had been long active in Sunday School work, none of them had any publications for the promotion of the religious education of the young. But the launching of the International Sunday School Lessons in 1873 brought to all Protestant Churches a new sense of the possibilities in this field. Successive Assemblies were, year by year, reminded of the need for publications of this kind, but, for some eighteen years, the Presbyterian Church in Canada was content to take its Lesson Helps and Illustrated Papers wherever they could be found, and largely from the Presbyterian Board of Publication and Sabbath School Work in Philadelphia.

It was in 1889 that Dr. Fotheringham became Convener of the General Assembly's Committee on Sabbath Schools, after having previously served on that Committee for several years. Immediately upon his appointment to this position of leadership, Dr. Fotheringham laid down the lines, which,

speaking generally, were followed by his successors in the development of organized Sunday School work and of the literature required for the use of teachers and scholars. In 1890 we find Dr. Fotheringham's Committee reporting to the Assembly the inauguration of a "scheme" (so it was designated in the somewhat quaint phraseology of an earlier time!) of Higher Religious Instruction which had been authorized in the previous year. Under this scheme an Examination Syllabus was issued covering Departments described as Biblical, Doctrinal, Historical and Essay.

One is filled with admiration, almost with amazement, at the breadth of outlook found in the early workers of whom Dr. Fotheringham was the enthusiastic and indefatigable leader. They had high ambitions for the spread of religious knowledge throughout the Church. With great earnestness they insisted that, while the plan of Higher Religious Instruction was adapted to the ordinary work of the Sunday School, there was "not one word in the Syllabus or Regulations which implies that it deals only with juvenile candidates." They "would fain see our adult youth and many of maturer years who do not now attend Sabbath School avail themselves of it as a stimulus and guide to higher attainments in religious knowledge." They urged Sessions to take it up and urge upon the members of the Church to make it a special course of reading and pointed out the delight which it would be to ministers to preach to people "nourished upon such intellectual food."

Dr. Fotheringham and his associates were keenly alive to the importance of Teacher Training. In 1892 we find them seeking and obtaining the

sanction of a Teachers' Course, covering three years, as an additional Department in the H.R.I. Syllabus. The subjects, in addition to a weekly study of the International Sabbath School Lessons covered each year in this Course, were respectively: The Principles and Practices of Teaching as Applied to Sabbath Schools; Christian Evidences; and the Bible and Sabbath School Teacher's Text Book. In connection with the Teachers' Course was issued a *Sabbath School Teachers' Preparation Leaflet*, which was replaced in 1895 by *The Teachers' Monthly*. Besides this *Preparation Leaflet*, Dr. Fotheringham's committee published *The Home Study Leaflet*, the first issue of which is dated 1891. This leaflet in 1895 became *The Home Study Quarterly*, now known as *The Senior Quarterly* amongst the Sunday School publications of The United Church. A third periodical was added in 1895 to *The Teachers Monthly* and *The Home Study Quarterly*. This was *The Primary Quarterly*, a Lesson Help for little ones, which is still continued to be issued under the same name. In 1892, the Committee, after several years of effort, secured the permission of the Assembly to publish *A Handbook of Sabbath School Management and Work*, prepared by Mr. David Fotheringham, a kinsman of Dr. Fotheringham, and well-known as a Public School Inspector in the County of York, Ontario, for many years.

2. EPHRAIM SCOTT, D.D. (1845-)

In 1897 the General Assembly determined upon a new policy in relation to the publishing of Sunday School Literature. Up to that date, as we have seen, the few periodicals provided for teachers and scholars had been issued by the Committee on

Sabbath Schools as a part of its general promotion work. This Committee was now relieved of all such publishing responsibility. For a year it was carried on by Dr. Ephraim Scott, Editor of *The Presbyterian Record*. This, however, proved to be a merely temporary arrangement, and the General Assembly of 1898 appointed a Committee on Sabbath School Publications, which afterward came to be known as the Board of Publication. This Committee had for its first Convener, Rev. R. H. Warden, D.D., the Treasurer of the Church, who held office from 1898 until his death in 1904. Dr. Warden was succeeded by Dr. James Bain, the well-known Chief Librarian of the Toronto Public Library. On his death in 1908, the place of Dr. Bain was taken by Mr. John Lowden, who continued to act as Convener or Chairman until 1921. Mr. Lowden having retired from office, the vacancy was filled by the appointment of Mr. Arthur Hewitt, who continued to preside as Chairman of the Board of Publication, to use the name of the organization and the title of its chief officer adopted in 1917, and occupied that position until the amalgamation of the Presbyterian publications with the corresponding publications of the Methodist Church, under the present management. The Committee, and afterward the Board, owed a great deal to its successive Conveners or Chairmen.

3. R. DOUGLAS FRASER, M.A., D.D. (1849-1925)

One of the first acts of the Committee on Sabbath School Publications, appointed by the Assembly of 1898, was the appointment of an Editor and Business Manager. The eyes of the Church for

some time had been turned to Rev. (afterwards Doctor), R. Douglas Fraser, M.A., as one possessing outstanding and unique qualifications for the position, and his selection by the Committee was received with general satisfaction. Dr. Fraser was appointed to his new position on the 15th of July, 1898, and entered on its duties on the first of September following.

This is, perhaps, the best place to give a brief sketch of Dr. Fraser's career, taken in substance from *The Teachers Monthly* for January, 1925. Dr. Fraser was ordained to the Christian ministry in the Presbyterian Church in Canada in 1873, at the age of twenty-four, after completing his studies in the University of Toronto, in which he was Silver Medalist in Natural Science, Knox College and the Presbyterian College, Montreal, and from that date until his appointment to the charge of Sunday School Publications already referred to, he served in successive pastorates the congregations of Cookstown, Town Line and Ivy in the County of Simcoe, Ontario, Charles Street, now Westminster Central, Toronto; Claude and Mayfield in the County of Peel, Ontario; and St. Paul's Church, Bowmanville, Ontario. He was a son of the manse, his father, Rev. William Fraser, D.D., being minister of Bond Head, Ontario, and several adjacent congregations from 1835 to 1881.

All his life Dr. Fraser was keenly and practically interested in Sunday School and Young People's work. Beginning in 1864, while still a mere lad, he maintained, till the end of his working days, a close and active connection with this work as Sunday School teacher and superintendent, and in his capacity as Editor and Manager of the Sunday

School Publications of his Church. Taking an important part in all the great Sunday School movements of his time on this continent and in other developments in the world-wide field of religious education, he was a charter member of the Religious Education Council of the United States and Canada, a President of the Sunday School Council of Evangelical Denominations, and a delegate to one of the earliest conventions of the World's Sunday School Association. Dr. Fraser was an ardent friend and supporter of Church Union, and had the joy of living to see the consummation of that great movement and to participate in the inauguration services of the United Church. Dr. Fraser retired from active service in 1920 and received on his retirement the title of Editor Emeritus of Sunday School Publications.

It was a day of small things in the history of Presbyterian Publications when Dr. Fraser assumed their editorial and business management a little more than thirty years ago. The salary attached to his position was at first only \$1,200 per annum, a sum even in those days entirely inadequate. His office for some time was a room in his own house, and besides his daughter, Miss Jane Wells Fraser, now Mrs. David L. Keith, he had only one helper.

But steadily the new enterprise made its way under the impulse of an energy and practical wisdom which were a sure guarantee of success. In 1900 a start was made toward the providing of a complete series of Illustrated Papers by the issuing of *King's Own* for boys and girls and *Jewels* for the little ones. At the end of nearly three decades, these papers continue to be prime favourites with the Sunday School scholars of the ages which they are intended

to serve. Two years later, in 1902, a very daring venture was made in the starting of *East and West: a Paper for Canadian Young People*. The production of this paper, with its original stories, specially prepared articles and profuse illustrations, frequently from original drawings by the best artists, was a very expensive undertaking, making a heavy drain on the slender resources of the Publications and demanding much faith and courage on the part of the management, both business and editorial. From the very first, however, the new paper proved to be a pronounced success.

In all his work Dr. Fraser kept steadily before him the highest ideals in religious education. He, with the associates whom he gradually gathered about him, made it a constant aim to provide a series of Lesson Helps for teachers and scholars, graded in accordance with the requirements of a sane and sound religious pedagogy. In pursuance of this purpose gaps in the series of Uniform Lesson Helps were filled by the publication in 1907 of *The Intermediate Quarterly*, in 1910 of *The Pathfinder* (known for the first three years of its life as *The Bible Class Magazine*), and in 1919 of *The Junior Quarterly*. It was characteristic of Dr. Fraser's enterprise and originality, to combine in *The Pathfinder* materials for the use both of Bible Classes and Young People's Societies.

In 1915, during the troubled years of the War, another very large demand was made upon the energies and the resources of both the editorial and business departments. The progress of religious education throughout the Church had resulted in an insistent demand for a series of Helps on the International Graded Lessons. This demand was

met by entering upon the production in syndication with several Churches in the United States of the Presbyterian and Reformed Orders, of a Departmental Graded Series of Lesson Helps, covering at first the Beginners', Primary, and Junior Departments, and subsequently the Intermediate and Senior Departments as well. In 1918 Presbyterian Publications abandoned the plan of syndication in the Senior Department, and in 1925 a similar step was taken in the Intermediate Department, leaving Presbyterian Publications to care for these departments by themselves.¹ The new departure involved large expenditure, and made increases in the personnel of the editorial working force imperative. While, especially during the War period, it added greatly to the anxieties of editors and publisher, it is a striking illustration of Dr. Fraser's determination to maintain the highest possible standard of excellence in all the publications under his management, that during the War no change was made, either in the size of a single paper or magazine issued by Presbyterian Publications or in the quality of the paper on which they were printed.

There was always to be found in Dr. Fraser a willingness to use the resources of the Publications for the advancement of the wider interests of religion. As a member of the Board of Sabbath Schools and Young People's Societies, afterwards the Board of Religious Education, he laboured earnestly and constantly for the promotion of its work throughout the Dominion. For example, when, in 1902, that Board was desirous that a series of Teacher Training Handbooks should be

¹ It may be noted here that The United Church Publishing House, in 1928, withdrew from the Presbyterian-Reformed Syndicate to carry on its work independently in all departments.

published, the Board of Publication undertook this task at its own risk. The eight little volumes in The Advanced Standard Teacher Training Course were the first Teacher Training Handbooks to be published in Canada. At a later date the Board of Publication bore its full share in the production and promotion of the New Standard Course.

It was not given to Dr. Fraser to take an active part in the amalgamation of the Presbyterian and Methodist Sunday School Publications. The processes which resulted at the time of the Union of 1925 in the complete merging of the publications issued by these Churches had begun as far back as 1921, a year after Dr. Fraser's retirement from office. With the plan of unification he was, however, in the fullest sympathy, watching its progress with the keenest interest and not seldom giving valuable assistance by his wise and kindly counsel.

Dr. Fraser possessed a number of qualifications for the position which he held with such distinction, during practically the second half of his life, not very often found in the same individual. Before he entered the service of the Publications his native power had been developed and strengthened by many years of severe discipline and strenuous exercise. The unusual business ability which he showed in dealing with financial problems, and his rare combination of caution and decisiveness in facing a difficult and perplexing situation, were of themselves an asset of immense value to the organization in which he was the moving spirit.

One could not work for long beside Dr. Fraser without being impressed by the thoroughness with which he put through any undertaking on which he

entered. He was unsparing in his condemnation of anything that was slipshod or, to use an expressive Scotticism, "through other." His self-criticism was as searching as his criticism of others. He believed that perfection is made up of trifles, and that perfection was no trifle. An incident may be mentioned to illustrate how insistent he was that every piece of work put out by the Publications office should be well done. A foreman in a printing office was about to send up a proof to Dr. Fraser for his approval. The master printer happened to see the proof and at once said: "There's no use sending that to Dr. Fraser. It is certain that he will not pass it." Careless work might escape the judgment of others, but not of the head of Presbyterian Publications. It ought to be said, however, that the criticism of Dr. Fraser, while it was often severe, was always fair, and his purpose in offering it was never the humiliation of the worker, but the improvement of the product. This was what really counted in his mind—the final output, and every effort must be made to secure that this should be as nearly perfect as possible.

An outstanding quality in Dr. Fraser was his courage. It has been pointed out that once and again in the history of Presbyterian Publications new ventures were demanded in which there was very great risk. More than once, in order to meet the requirements of some situation, the organization had to take its very life in its hands. The possibilities of failure were very real, and the results of failure would have been simply disastrous. It was on such occasions that the mettle of the man who had to make the momentous decision revealed itself.

Dr. Fraser was never rash, but when boldness was called for, he never faltered. Once the decision for a given course had been arrived at—and this was only after the most painstaking consideration—there was no turning back.

The contributions of Dr. Fraser to the success of the Publications as its Business Manager was so great that his ability and achievements as an editor have been underestimated, or even entirely overlooked. The truth is that it was the editorial side of his work which appealed to him most strongly, and those who were closest to him for many years are the readiest to testify to his remarkable capacity as an editor. His sense of what would be interesting to the ordinary reader and therefore worth being printed seemed often to be simply uncanny. Rarely was his literary or artistic judgment at fault. It is a true indication of the interest which was uppermost in his mind, that on his retirement he was honoured with the title *Editor Emeritus* and not *Business Manager Emeritus*.

This pioneer in the field of Canadian Sunday School publications retired from active service in 1920, and passed away on the 12th of November, 1925. Soon after his retirement he suffered the loss of his eyesight, an affliction which he endured with the utmost patience and cheerfulness. To his memory, the Presbyterian Publications, now happily united with those of the former Methodist Church, are a monument more enduring than brass.

J. M. DUNCAN.

JANE WELLS FRASER (MRS. DAVID L.
KEITH), ASSISTANT EDITOR

When Dr. Fraser, in 1898, assumed the editorship and business management of Sunday School Publications in the Presbyterian Church of Canada, his daughter, then Miss Jane Wells Fraser, entered his office as a general assistant. Almost immediately thereafter, *Jewels* and *The King's Own* were launched, and Miss Fraser took a large share in their editorial production. Later, in 1902, when *East and West* was added to the list of publications, she became the Managing Editor of that paper, and was appointed by the General Assembly to the position of Assistant Editor of illustrated papers, holding this position until the date of her marriage in 1917.

4. JOHN MACDONALD DUNCAN, B.A.,
D.D. (1859-)

It was in 1899 that the Rev. J. M. Duncan began to contribute to *The Teachers Monthly*, and his fitness for this service was soon demonstrated to such a degree that less than three years afterwards he was called to be Associate Editor of the Presbyterian Sunday School Publications. He was the only man thought of on the Presbyterian side to co-operate in the editorial headship of the new Sunday School Publications of the United Church.

Dr. Duncan is a son of the manse, and was born in Perth, Ontario, in 1859. His father was the Rev. James Burns Duncan—a minister widely known throughout the Canadian Church of forty years ago, a prince among preachers and expositors of Scripture. "J.M.," or to give him his full name, John

Macdonald Duncan, began to teach school when he was seventeen years of age. His teaching provided him with the means, not only to enter the University, but also enabled him to give financial assistance to other members of the family in their quest for a higher education. From first to last he paid his own way through college, and in the later years the scholarships he won, combined with money he earned during the summer vacations, more than supplied his frugal wants. In the University of Toronto he excelled in Mathematics and Philosophy. His University course was followed by three years in the study of Theology in Knox College. During his final year, he held a Fellowship in Philosophy in the University of Toronto, and when his old professor, Dr. George Paxton Young, died, he was called upon to help in carrying on the work of the department by giving special lectures.

Dr. Duncan was ordained in 1889 as a minister of the Presbyterian Church, and served as minister at Tottenham and Beeton, Ontario, for five and a half years, and as minister at Woodville, Ontario, for six and a half years. During this period he began to be a marked man. For two college sessions he served Knox College as interim lecturer in Apologetics, and it was during his pastorate in Woodville that he began to respond with regularity to the call of Dr. Douglas Fraser for assistance in expounding the Sunday School lessons for *The Teachers Monthly*. At the beginning of 1902 he resigned his pastorate at Woodville, with a view to devoting himself to the work of preparing the Sunday School publications as Associate Editor, in collaboration with Dr. Douglas Fraser. After lengthy service in this capacity, he became Joint

Editor in 1917, and on the retirement of Dr. Fraser, he was called to be Editor-in-Chief.

This work gave him an opportunity of displaying those qualities which are his most striking characteristics, and which have contributed to the conspicuous success of the Sunday School publications. First and foremost his work was marked by sound and careful scholarship, a watchfulness and erudition which can be appreciated only by those who have tried to do similar work. This fine scholarship of the trained mind walks hand in hand with a keen sympathy for the point of view of youth. Dr. Duncan is a philosopher, and he is a theologian, but there is no sign here of the pedant, who labouriously and ostentatiously "chops his mind into bits for babes." Indeed one of the more notable services which the Editors of these Publications have rendered to the Church is their success in enlisting so many of the younger ministers of the Church as contributors to their periodicals.

It is characteristic of Dr. Duncan's cautious and deliberate temper, that when some novel proposal is made to him, he is usually non-committal, but give him a day or two to think it over, and to consider it in all its aspects, and he will come back to you with an opinion that is worth something, because it is the result of an examination of the question from every angle. He cannot be stampeded into snap verdicts, but his judgment—when he is ready to express it—is worth while. And if it is of a nature which calls for such methods, he will spare no pains in enlisting the co-operation of those who can help him carry the project to completion.

Dr. Duncan has taken his full share of responsibility in the work of the Church outside his own

department. His services as a member of the Knox College Board and Senate have been of the highest value, and he has made a contribution all his own to the proceedings of the Presbytery of Toronto. When, in Committee, or Board, or Presbytery, a resolution has to be carefully worded, the choice very often falls upon Duncan, and his precise and well-balanced statement is usually accepted as expressing the mind of the gathering. The old Presbytery of Toronto had its own share of loquacious brethren. When Duncan was presiding officer this ignoring of the rules of debate met with scant indulgence. "You must remember, Mr. Smith, that you have already spoken to this motion. But perhaps you wish to ask a question," and Mr. Smith subsides in confusion.

This demand for decent orderliness characterizes also Dr. Duncan's attitude towards public worship, and not a few congregations have benefitted in the reverence and seemliness of their services, on account of his suggestions and discussions.

The purity of Duncan's literary taste has left its mark everywhere on these publications. In this he and Dr. Douglas Fraser were like-minded. They could not tolerate loose and inexact thinking or slovenly expression. There must be something worth while to say, and it must be said lucidly and attractively. When ten or a dozen years ago Quiller-Couch's book, *The Art of Writing*, came out, Dr. Duncan welcomed it with enthusiasm. Here were eloquent elucidations of the principles he had worked out for himself; here were illustrations more convincing than arguments, of writing as it should be and as it should not be. And now there are ministerial libraries from the Atlantic to the Pacific

where this book is known and used because Duncan admired it and recommended it. Even where the contribution which has been prepared at his request does not come up to his standard, he has a friendly and tactful way of suggesting improvements which deprives a disagreeable duty of its most painful features. Indeed, in every direction he is a friendly soul, and not only enjoys good company and a good story, but makes his own contributions to the sociability of the gathering. His long residence in Toronto, and his numerous contacts with men have linked him with a wide circle of interesting laymen, whose confidence he has won, and whom he has upon occasion been able to enlist in religious or community service.

Few members of any Canadian Church have had equal opportunities of intercourse and official relations with the wider movements for education and religious betterment. He has been a member of the International Lesson Committee ever since its reorganization in 1914, and was Chairman of the Committee in 1923-1924. He is a member of the executive of the International Council of Religious Education, and was its Vice-chairman from 1922 to 1926. Twice he has been a commissioner to the Scottish General Assemblies, three times a delegate to International Missionary Conferences, and in 1924 he was a delegate to the World's Sunday School Convention in Glasgow.

When, in 1912, the Presbyterian General Assembly, in view of approaching Union, gave instructions for co-operation with the Methodist Church in the Department of Sunday School Publications, Dr. Duncan found abundant scope for the exercise of his organizing ability, his tact and his

patience. He was met in a similar spirit, and in no department of the Church's activities were there more immediate or more gratifying results, so that when Union came in 1925, the main features of amalgamation had already been achieved and were working happily.

It is true that Dr. Duncan is no longer a young man and those who derive their philosophy from such sources as the Italian proverb that "who drives fat oxen should himself be fat," sometimes hint that publications for young people should be controlled by young editors. This ignores the well-known fact that sympathy with young people and capacity to understand them and cater for them do not depend upon one's years.

At the meeting of the General Council of The United Church, held in Winnipeg in September, 1928, Dr. Duncan presented his resignation of the office of Editor of Sunday School Publications, which he had held jointly with Dr. A. C. Crews since the consummation of the Union of 1925. In accepting this resignation the Council adopted the following resolution:

"The General Council of The United Church of Canada, while acceding to the request of Rev. J. M. Duncan, D.D., to be relieved of his office as Editor of Sunday School Publications at a date subsequent to April 26th, 1929, records its sincere appreciation of his long and faithful service extending over a period of twenty-seven years in the Sunday School Publication Department, preceded by twelve and a half years in the pastorate. The whole Church appreciates Dr. Duncan, who has so unstintedly given his high gifts with unfailing devo-

tion to the important work of providing suitable literature for the youth of the Church and Nation."

A. B. BAIRD.

JOHN MUTCH, M.A., B.D.
ASSISTANT EDITOR

The first of the younger men to be called to the assistance of Dr. Fraser and Dr. Duncan in the work of Presbyterian Publications was Rev. John Mutch, B.D., now minister of Fort Massey Church, Halifax, N.S. Mr. Mutch is the son of the late Rev. John Mutch, B.D., of Toronto. A graduate of Knox College, his first connection with the publications was during his final year as a student, 1912-1913, when he gave some time to office work and wrote a number of special articles.

After graduation, Mr. Mutch spent six months in the Publications office and then accepted a call to St. James Church, Stouffville, and Melville Church, Markham, Ontario. In 1917 he was called by the General Assembly to the position of Associate Editor, continuing in this position until 1920. In August, 1917, Mr. Mutch was married to Miss Marjory Fraser, the youngest daughter of Dr. Douglas Fraser.

After resigning his official position, Mr. Mutch continued to serve the Sunday School constituency of the Presbyterian Church by writing the materials for the *Senior Teacher's* and the *Senior Scholar's Quarterly* in the Departmental Graded Lessons.

J. M. DUNCAN.

GEORGE A. LITTLE, B.A. (1883-)
ASSOCIATE EDITOR

On the retirement, in 1920, of Dr. Fraser, and the resignation of Mr. Mutch to re-enter the pastorate, it became necessary to secure an Associate Editor and a Business Manager. To the latter position, Rev. D. M. Solandt, M.A., D.D., was appointed, and for the former, Rev. George A. Little, B.A., was chosen, and entered on his new duties in December, 1922. Mr. Little was born in 1883 in Princeton, Ontario, the son of the late Rev. James Little. He received his education in the public schools of his native province, in the London Collegiate Institute, the University of Toronto and Knox College, Toronto. Graduated from Knox College in 1909, he became minister, in the same year, of Knox Church, Kenora, Ontario. From September, 1912, to November, 1913, he was assistant minister of Augustine Church, Winnipeg, and from December, 1913, to November, 1922, minister of Chalmers Church, Guelph, Ontario. From February, 1918, to June, 1919, he was in the Canadian Chaplain Service overseas. Mr. Little continued to be Associate Editor of Presbyterian Publications until the union of 1925, and in 1926 was appointed, by the Second General Council of the United Church, Associate Editor of Sunday School Publications. Dr. Duncan's retirement in 1928 was followed by that of Dr. Crews at the meeting of the Board of Publication, April, 1929. The Board accordingly appointed Mr. Little as Editor of Sunday School Publications, Mr. Archer Wallace continuing as Associate Editor.

Prior to Mr. Little's editorial appointment he had been for some time a contributor to Presbyterian Publications and had proved himself to be possessed of the abilities and gifts required in the position which he has held for seven years with credit to himself and to the profit of the Church, especially in its work amongst young people. Still in his early prime, the Church may expect many years of useful service from Mr. Little through the Sunday School Publications.

J. M. DUNCAN.

MARY J. HOUSTON (MRS. NORMAN
RITCHIE), ASSISTANT EDITOR

In the Report of the Editors, Sunday School Publications, to the Board of Publication, United Church of Canada, on the 26th of April, 1928, the following reference was made to the resignation from the Editorial Staff of Miss Mary J. Houston (Mrs. Norman Ritchie).

Miss Houston brought to her work abilities of a high order and by her diligence and fine personal qualities won the esteem and admiration of all her associates. On leaving the office she carried with her the good will of the whole staff and of many others who had come to know her and appreciate her unfailing courtesy and her excellent work." Miss Houston, who at a very early age had begun, in her Cannington, Ontario, home—she is the daughter of the late John Houston, a banker for many years in that town—to write for the children's papers issued by the Board, came into the office to fill a junior position. Steadily, by sheer capacity and worth, she advanced from one step of the ladder to another, until, at the time of her resignation, she had reached the highest position

which could be offered to her. Like Miss Fraser, with whom she was closely associated for ten or eleven years, Miss Houston made a very large contribution to the success and progress of the Sunday School Publications, first of the Presbyterian and then of The United Church.

J. M. DUNCAN.

5. DONALD McKILLOP SOLANDT, M.A., B.D., D.D., BUSINESS MANAGER

Among the men who early realized the lessening value of denominational peculiarities was Donald McKillop Solandt, who, helped by the atmosphere, the teachings and the friendships of Queen's University, found that the transition from Congregationalism to Presbyterianism was not difficult.

He was born at Inverness, Quebec, the son of a Highland mother and an Alsatian father. His father, Rev. Andre Solandt, a native of Strassburg in Alsace, was a minister of the French Evangelization Society among the Roman Catholics of Quebec. Donald was the youngest in a family of eleven children, and he had in the main to make his own way. After preparatory training in the Inverness Academy, and the winning of a Teacher's Certificate at the age of twenty, he spent four years in the teaching profession—three of them at Carnduff in Saskatchewan. By this time he was sufficiently mature to profit fully from University training, and he chose Queen's as his academic mother. His clear thinking and balanced judgment gained him honours in Political Science under Professor Adam Shortt, and in Philosophy under Professor John Watson, and his stalwart and well-disciplined body won for him

the University Championship in Athletics. He received his B.A. degree in 1900, B.D. in 1903, M.A. in 1906, and later, in 1925, Manitoba College bestowed on him the degree of D.D., *honoris causa*.

He was ordained in 1902, and spent four years as minister of the First Congregational Church in Kingston. This was followed by a period of study and travel in Europe, and on his return he took up work as Assistant to the Rev. Doctor DuVal in Knox Church, Winnipeg, with whom he remained till Dr. DuVal's retirement from active service in March, 1916.

The World War was raging at this time, and there was urgent need for men of character and organizing capacity to take care of the dependent families of the soldiers who had gone overseas. Without knowing how great a discovery they had made, the Province of Manitoba secured Mr. Solandt as Managing Secretary of the Manitoba Patriotic Fund, which, before its work was finished, was responsible for the distribution of more than six million dollars. The qualities possessed by Mr. Solandt for this kind of work were immediately recognized, and all sorts of additional responsibilities were piled upon him. He was temporary Pension Commissioner, and directed the expenditure of the Federal Emergency Budget during 1919-1920. When the Churches, in 1920, undertook the Forward Movement Campaign, he acted as Provincial inter-denominational organizer, and contributed largely to the success of the undertaking. He also was Deputy Chairman of the Council of Industry, which had in hand the clearing up of the "Winnipeg Strike."

In 1920 the Presbyterian Church undertook the

reorganization of its Publications Department, which had hitherto occupied itself chiefly with the publication of Sunday School papers and helps. The new departure consisted in taking over the two weekly Church papers, one in Toronto and one in Halifax, which had hitherto been issued as private undertakings. These were now combined, and published in Toronto in the name of the Church by the Board of Publication. Mr. Solandt was on nomination by a majority of the Presbyteries of the Church, chosen as Business Manager. The business of publishing a weekly Church paper has become increasingly difficult in recent years. But skilful and careful business management did much to help things, and in obedience to the supreme courts of the Churches, now moving toward Union, a large measure of co-operation was introduced in the publication of Sunday School papers and helps. This reduced expenses, and prepared the way for the coming day of Union.

When Church Union was accomplished, Dr. Solandt was made Associate Book Steward, and has since devoted himself to what he very happily calls "The Ministry of Literature," the aim of which is to develop a taste for the reading of good books, and to provide means for the gratification of such a taste. The World Federation of Education Associations has made him Chairman of its Adult Section. And some Presbyteries in his own Church are beginning to prick up their ears, and give a place on their agenda to the minister's reading. Young ministers who are feeling their way to the filling of their shelves with the best available books, are finding in him an invaluable friend.

A. B. BAIRD.

VIII

THE PRESBYTERIAN RECORD, 1876-1925

THE PRESBYTERIAN RECORD appeared first in January, 1876, and continued till the formation of The United Church of Canada in 1925. During these fifty years of its history the editorial chair has suffered only one change. When the Presbyterian Churches of Canada united to form the Presbyterian Church in Canada, it was natural that the magazines published in the interests of these various churches should be merged into one journal; and when this was done, it was the unanimous desire of the General Assembly that Mr. James Croil should accept the office of Editor. To this request he consented; and he performed his task with conspicuous devotion and skill, till the year 1891. It should be said that in December, 1876, Mr. (afterwards Dr.) Robert Murray, of Halifax, was associated with Mr. Croil, and that he was responsible for all communications from the Maritime Provinces.

1. JAMES CROIL (1821-1916)

Mr. Croil was born in Glasgow in 1821, and after his education there, he came to Canada to join his brother, who was the owner of Croil Island in the St. Lawrence River. He settled on a farm in Dundas County near Morrisburg, and remained at this work for about twenty years. But his love of literature never forsook him, and he constantly exercised his gifts in writing. His first serious pub-

lication was in 1861, when he issued a volume entitled *Dundas, a Sketch of Canadian History, and more particularly of the County of Dundas*.

During all this time Mr. Croil was a devoted worker, both in his own congregation and in the Presbytery of Glengarry, as an elder of the Presbyterian Church in Canada in connection with the Church of Scotland. Such were his gifts in this direction, that in 1865 he was asked to assume the duties of agent for the church. Into this work he threw himself with indefatigable energy, so that many a weak and dying congregation was quickened into new activity. In 1871, he became editor of *The Presbyterian*, the official organ of his Church.

Mr. Croil was a man of fine gentlemanly bearing, of great geniality, deeply interested in every good cause, and he served the church he loved all through these years without any money compensation. It is difficult to draw a limit to the influence which he exercised through his fine spirit and high ideals of worship and service.

In the first number of *The Record*, whose pages are now yellow with age, we read of the purpose which inspired Mr. Croil: "We hope that this relationship on which the *Presbyterian Record* is about to enter, may prove agreeable and profitable to our readers, that the acquaintanceship now begun may ripen into closer friendship and confidence, and that in some small degree, at least, this magazine may be instrumental in promoting the interests of the Church and the cause of the Redeemer in our land."

Sixteen years later, he had laid down the office with these words: "And now the pain of parting with our present large constituency remains. It

is with sentiments of sincere regret we relinquish a work that has had for us such fascinations. We have tried to divest ourselves of partiality. If we have given offence to any, we ask them to attribute it to error of judgment and accept our regrets."

2. EPHRAIM SCOTT, M.A., D.D. (1845-)

At the Assembly in Kingston in 1891, Mr. Robert Murray was invited to take full charge of *The Record*, but he preferred to remain with *The Presbyterian Witness*, which he was editing with such unusual success. However, he urged the Court to appoint the Rev. Ephraim Scott to this office. This motion, seconded by Principal McVicar, was carried and in January, 1892, the *Record* passed under new management. Mr. Scott had served the lower Provinces for many years and was at this time the beloved minister of United Church, New Glasgow. Here he had exhibited decided journalistic gifts in the publication of *The Maritime Presbyterian*, which was devoted to the missionary work of the Church. This had been so very successful that the new appointment was received with great favour.

Dr. Scott was especially devoted to the missionary cause, so that as month followed month, the members of the Church were kept in closest touch with the enterprises on the home and foreign fields.

And now the *Record* has broadened its sphere and enlarged its constituency, and it is our hope that it may long be presided over by the wise and kindly counsel of Dr. Gunn, who has entered upon a position which unites the traditions of the three Churches.

JAMES W. FALCONER.

Ephraim Scott was born in Hants County, N.S., January 29, 1845. After teaching school for a short period at Maitland, N.S., he entered Dalhousie University, where he graduated B.A. in 1870, winning his M.A. diploma in 1875. He received his theological education in the Presbyterian College of Halifax, N.S., and in the Colleges of The United Presbyterian Church, and The Free Church, Edinburgh, Scotland.

His first pastoral charge was Milford, N.S., where he remained for three years, 1875-1878. He was then called to United Church, New Glasgow, where for thirteen years, 1878-1891, he laboured with great zeal and success, beloved by his people and highly respected by all denominations in the community.

Dr. Scott took an active and influential part in the Church, especially in the Maritime Synod, serving on its most important Boards, both of Synod and Assembly, especially those of Foreign Missions and Home Missions. He was an ardent advocate of Foreign Missions, and in 1881 published a paper called *The Maritime Presbyterian*, chiefly devoted to missions, which, in 1892 was taken over by the General Assembly and merged in *The Presbyterian Record*. He also started a paper for the young, called *The Children's Record*, in 1886, which he conducted until 1890, when it was handed over to the General Assembly, to be conducted under its auspices in Montreal. This was subsequently transferred to Toronto, where it was continued by the Presbyterian Publications under the name of *The King's Own*.

In 1891 Dr. Scott accepted the editorship of *The Presbyterian Record*, Montreal, and threw him-

self with great energy into his new duties. He was especially devoted to the missionary cause, so that, as month followed month, the members of the Church were kept in closest touch with its enterprises in the home and foreign fields. Besides letters from missionaries and other missionary information, a prominent feature of the *Record* was the attention paid to short selections of a devotional and inspirational character, which were much appreciated by those who relied upon this as their only religious journal.

In 1905 the Senate of the Presbyterian College, Halifax, conferred upon Mr. Scott the degree of Doctor of Divinity.

Dr. Scott was an eloquent preacher, an indefatigable pastor, a facile writer, a keen debater in Church courts and on the public platform. To better qualify himself for his important work, he travelled extensively in Great Britain, the Continent, Italy, Greece, Turkey, Syria, Palestine and Egypt.

GEORGE S. CARSON.

IX

THE PRESBYTERIAN AND WESTMINSTER 1872-1925

In 1896 the Rev. J. A. Macdonald, at that time minister of Knox Church, St. Thomas, Ontario, came to Toronto, and, in conjunction with Mr. D. T. McAinsh as publisher, founded *The Westminster*.

The Westminster appeared first as a monthly magazine. The first issue was dated June, 1896. It was announced as "a paper for the home." Handsome in appearance, vigorous in utterance, it commanded instant attention.

1. C. BLACKETT ROBINSON

The Canada Presbyterian had had a long and honourable history. Its founder and first editor was Mr. C. Blackett Robinson, a journalist of ability and experience. The first issue appeared in February, 1872. As proprietor, Mr. Robinson continued in the management of the paper's affairs throughout its history, but there were several changes in the editorship.

2. WILLIAM INGLIS

Rev. Wm. Inglis was chosen as Editor in 1879, remained in that position until 1883, when he was appointed librarian of the Ontario Legislature.

3. GEORGE SIMPSON

Mr. Inglis was succeeded by Rev. George Simpson, who occupied the editorial chair until 1892, when he was called to a position on the staff of *The Interior*, of Chicago.

4. W. D. BALLANTYNE

After a short interval, Rev. W. D. Ballantyne succeeded Mr. Simpson and remained as Editor until the amalgamation.

In a little over a year a change was made. An amalgamation was effected with *The Canada Presbyterian*, and *The Westminster* became a sixteen-page weekly, with a special forty-eight-page illustrated magazine number. The first of the weekly issues appeared on August 21, 1897. The Westminster Company was then organized, with Mr. C. Blackett Robinson as President, and the size of the weekly issue was increased to twenty pages.

In December, 1897, *The Presbyterian*, published in Toronto, was incorporated with *The Westminster*. *The Presbyterian* had been started in Collingwood as *The Northern Presbyterian* under the editorship of Dr. D. L. McCrae, now of London, Ontario. It had been taken over by a firm in Toronto in August, 1897, and its name changed to *The Presbyterian*.

5. R. DOUGLAS FRASER, M.A., D.D. (1849-1925)

With the growth of *The Westminster*, additions to the staff became necessary. The paper secured for a year the services of the Rev. R. Douglas Fraser as travelling representative and editorial correspondent. In August, 1898, Mr. Fraser became Editor and Business Manager of the Sabbath School Publications. This business has developed into Presbyterian Publications, from the management of which Dr. Fraser retired by leave of the General Assembly, to be succeeded by Rev. Donald

M. Solandt, M.A., of Winnipeg (1920). In March, 1900, Mr. Fraser's work on *The Westminster* was taken up by Rev. Malcolm McGregor, of Tillsonburg, Ontario. In November of the same year Rev. Robert Haddow, of Watford, was brought in as Associate Editor.

In October, 1900, *The Western Presbyterian*, which had been founded and published in Winnipeg by Rev. C. W. Whyte, was taken over. Some months later, in response to the growing demand of the Western country, Mr. McGregor was sent to Winnipeg as Associate Editor and special representative of the West.

In March, 1902, *The Westminster* was strengthened by still another tributary.

The Presbyterian News Company had been organized in 1884 for the purpose of "publishing and bookselling." William Mortimer Clark, K.C. (afterwards Sir William Mortimer Clark), was president. This company established *The Presbyterian Review* with Mr. George Hunter Robinson, M.A., as editor. The first issue appeared in January, 1885.

The paper continued under the same management until July, 1893, when it was sold to Clougher Brothers, Colonel Alexander Fraser, now Provincial Archivist for Ontario, being editor. Later on the paper was acquired by Rev. D. C. Hossack, Rev. R. C. Tibb being associated with Mr. Hossack in the editorial work. From Mr. Hossack the paper passed to the Poole Publishing Company, Mr. Tibb continuing to act as Editor. Finally, in 1902, as already stated, *The Presbyterian Review* was pur-

chased by *The Westminster* Company and incorporated with *The Westminster*.

In the same year, 1902, another important development occurred. The monthly magazine numbers had become quite popular and were taken, under a special arrangement, by a considerable number of subscribers outside the Presbyterian Church. In view of this situation, it was decided to divide the publication into two, and to make a monthly magazine to be known as *The Westminster* and a weekly to be called *The Presbyterian*. The first issues of these were in July, 1902.

In January, 1903, Mr. J. A. Macdonald was appointed to the editorship of *The Globe*. On his departure, Mr. McGregor was recalled from Winnipeg, and he and Mr. Haddow became joint Editors of the two publications, *The Westminster* and *The Presbyterian*, Mr. McGregor taking chief responsibility for the *Presbyterian* and Mr. Haddow for *The Westminster*.¹

6. JAMES ALEXANDER MACDONALD, LL.D. (1862-1923)

J. A. Macdonald's great-grandfather was a soldier, and a Highland soldier, and though the great-grandson was a strong protagonist of peace, many of the qualities of his fighting forbears were in his nature.

The soldier ancestor came to America with the 84th or Royal Emigrant Regiment, and finally took up land in Nova Scotia. The father of J. A. Macdonald was born in Pictou, but moved, in early manhood, to the Township of East Williams, in Middlesex County, Ontario. Here, on his father's farm,

¹This narrative is continued on page 190.

the subject of this sketch was born on January 22, 1862. He prepared for college at the Toronto (Jarvis Street) and Hamilton Collegiate Institutes. After matriculation his course was broken by illness, and he entered upon the study of theology in Knox College without proceeding to the B.A. degree. He graduated from Knox in 1887.

As a student he had served on the editorial staff of the *Knox College Monthly*, and his reputation as a journalist was such that on graduation he was asked by the Alumni Association to take charge of that publication with the idea of lifting it to the position of a literary and theological magazine of general interest. A gallant attempt in this direction, lasting two or three years, proved finally unsuccessful, and Macdonald went away for a year of post graduate study in Edinburgh.

On his return he was called to Knox Church, St. Thomas, where he was ordained in 1891. He had married, meanwhile, Miss Grace Christian, of Oil City, Ontario. During his five years' pastorate in St. Thomas he became known as a powerful and persuasive preacher, and indeed he continued to be a preacher—in the larger sense—until the end of his career.

But Providence, working through some implanted instinct, called him to the editorial chair. In 1896 he came to Toronto, and in association with Mr. T. D. McAinsh, founded *The Westminster*, which, beginning as a monthly, absorbed a number of other Church papers, expanded into a weekly, and finally divided into a monthly and a weekly, the former known as *The Westminster*, the latter as *The Presbyterian*.

As an editor, the brilliance of Macdonald's style

and his courageous handling of public questions attracted instant attention. His reputation grew to such an extent that when the editorship of *The Globe* became vacant in 1902, he was offered and accepted that important position. He fell upon a difficult time and was confronted almost at once by some thorny problems. He handled these, however, with characteristic courage, and was not deterred by the wrath of out-and-out partisans from criticizing what he disapproved of in party politics and methods.

There was a restlessness in Macdonald's nature which revolted from office routine, even in so important a position as the editorial management of *The Globe*. Besides, he was in constant demand as a public speaker, and gradually he was drawn more and more into that form of service. Sometimes from the pulpit, sometimes from the platform, his voice was heard in every important centre in the United States and Canada.

Two things combined to give Macdonald his power as a speaker. These were his mastery of words and his imagination.

Added to these were his impressive physique and his magnificent voice. In great buildings, where other men were scarcely heard beyond the first few rows of seats, Macdonald's voice penetrated to the farthest corners. And the largest buildings were not too large to hold the throngs that hung upon his impassioned words.

His utterances were always on the side of good. Missions, education, patriotic causes, claimed his powerful advocacy. But it was the great cause of international peace and good will that, above all, kindled his imagination and touched his heart.

In the Great War, like many other lovers of peace, he could see no alternative for Canada but to fight, and he upheld the aims and motives of his country by speech and pen. As a Christian and one who loved his fellow men, his soul abhorred the cruel barbarism of war and condemned the selfish and arrogant tempers that create it. Travelling back and forth between Canada and the United States, with many friends in both countries, he recognized that there were few higher aims to which Christian men on this Continent could devote themselves than the fostering of cordial relations among the English-speaking peoples. Some of his greatest speeches dealt with this theme.

Recognition of Macdonald's gifts and services came to him from various quarters. Glasgow University gave him the LL.D. degree in 1909, and honorary degrees were awarded him also by Birmingham University and by Oberlin, Ohio. He served upon the Board of Management of Knox College, and upon the Board of Governors of the University of Toronto.

About 1917 Macdonald's health began to break. A year's visit to Japan did not bring the restoration which was hoped for, and his faculties of mind and body gradually failed. He had always been, as those who knew him intimately were well aware, a deeply religious man, and as his mental powers began to wane there was a revelation of his inner life in the fact that his thoughts went back, not to his political activities, but to his work as a preacher, and he loved to plan discourses in which he hoped some day to present the message of the Gospel.

After a long illness, in which he was sustained by

the ministrations of his devoted wife, he passed away in May, 1923, to serve God, as we believe, with renewed powers, in other, wider fields of effort.

ROBERT HADDOW.

7. MALCOLM MCGREGOR, M.A. (1852-1908)

In the passing of Malcolm McGregor the Presbyterian Church in Canada has lost one of her most devoted ministers. In the pastorate and in the field of journalism alike, he performed the work that was committed to him with all his might. The Celtic fire which nature had kindled in him was fanned into intensity by his love for Christ and humanity, and it consumed him.

Malcolm McGregor was born in Glasgow, Scotland, in the year 1852. He was the eldest of the family, and while he was yet a child his parents came to Canada and settled in the Township of Trafalgar, near Streetsville. His early years were spent on the farm. His marked ability and his interest in religious work attracted the attention of the Rev. James Breckenridge, the able and devoted minister of the Streetsville congregation, and he urged the young man to study for the ministry. After a term or two at the Oakville High School, he matriculated at Toronto University, whence he was graduated in 1878 with the gold medal in philosophy. During his undergraduate course he took a hearty interest in the various departments of college life and attained some eminence in athletics. His theological studies were taken in Knox College. On graduating in 1881, he was called at once to Tillsonburg and settled there. He was married the same year to Miss Breckenridge, daughter of his

former minister. After nearly twenty years' service at Tillsonburg, Mr. McGregor yielded to the solicitation of Rev. J. A. Macdonald, at that time Editor of *The Westminster*, and accepted a position on the staff of that publication. In 1901 he went to Winnipeg as Western Representative. Soon afterwards *The Westminster* was changed from its old form and became, as now, a monthly magazine, while the place of a weekly church paper was taken by *The Presbyterian*. When Mr. Macdonald was appointed Managing Editor of *The Globe*, Mr. McGregor was recalled from Winnipeg to the joint editorship of the two publications, being senior editor of *The Presbyterian*. This position he filled during the past six years.

Mr. McGregor's work on *The Presbyterian* soon came to be appreciated throughout the Church. It was marked not so much by occasional flashes of brilliancy as by a high average of excellence. A broad and tolerant spirit and an intense enthusiasm for Christian righteousness shone through it all. The missionary enterprise of the Church at home and abroad appealed to him; but his experience of Western life had filled him, above all, with a passionate desire that Canada, in these formative days, should be claimed and held for Christ.

On paper, as in public speech, he expressed himself with ease; thoughts and words came to him readily, and he wrote with remarkable rapidity. Some one said of him that he reached his conclusions as much by instinct, by following his feelings, as by reasoning; but his heart was so pure and his motives so high that his conclusions were generally right. He made *The Presbyterian* an impartial record of

the life of the Church and in some measure a formative influence in the Church's policy.

We have said that his work was appreciated. Many letters received during his illness from ministers in various parts of the Church testify to that fact; and it is known that it was the intention of his Alma Mater, Knox College, to proffer him at the next convocation the degree of D.D.

Of Mr. McGregor's personality much might be said. The man himself was larger than his work. If love is the greatest thing in the world, Malcolm McGregor was surely one of the world's greatest men. From his own deep heart a stream of loving kindness continually flowed, while his power of drawing to himself the affection of others was marvellous.

This largess of affection was his wealth and he rejoiced in it frankly. He valued it, not only for the natural gratification which it afforded him, but because it gave him an influence for good upon the lives of others. There are men in Canada to-day who learned to love Jesus Christ because they first loved Malcolm McGregor.

In such a death as this there is sadness, but no gloom. Even those nearest to him, who mourn the loss of so dear a husband and father, are comforted in the thought of his release from pain and weariness and in the assurance that he now shares the joy of that Lord whose earthly service was his delight. It is for us who remain a little longer to follow in his steps as he followed Christ.

—From an editorial in *The Presbyterian*, November 5, 1908, by Robert Haddow.

8. ROBERT HADDOW, D.D. (1860-)

Robert Haddow was born in Dalhousie, New Brunswick, on November 17, 1860. His father was a prominent merchant and public-spirited man, who for a number of years represented his county in the Canadian House of Commons.

Dr. Haddow received his preliminary education in the Public and Grammar schools of his native town, and in the Preparatory School and University of Princeton, New Jersey. After a year in Princeton he entered Toronto University, where he studied Philosophy under Professor Young, graduating B.A., with first class honours in Philosophy, in 1882. He spent the following year in high school teaching in Cayuga, and entered upon his Theological studies in Knox College, Toronto, in 1883, receiving his diploma in 1886. He received his B.D. degree in 1918; and in 1913 the Senate of Manitoba College conferred on him the degree of Doctor of Divinity.

After a year in the mission field of his native province, he, with four others, with whom he had been associated during his college course as "The Student Quintette," spent a year in post-graduate study in Edinburgh, where he pursued an eclectic course, taking classes with Professor A. B. Davidson and Principal Rainy, in the Free Church College, and with Principal Cairns in the United Presbyterian College. Then followed some months' travel in Britain and on the Continent of Europe.

Returning to Canada in the autumn of 1887, he accepted a call to Knox Church, Milton, where he spent seven happy and fruitful years, winning his way to the hearts of his people, and especially to

one young lady, Miss Eleanor Caldwell, who became his wife and has been his inspiration and helpmate during the long years intervening. In 1897 he was called to Watford, in the Presbytery of Sarnia, where he remained until 1900, when he was invited to the editorial staff of *The Westminster*—a religious weekly founded by Dr. J. A. Macdonald—as assistant of Dr. Macdonald. In 1902, *The Presbyterian* was started as a weekly, and *The Westminster* became a monthly, Dr. Haddow occupying the position of Assistant Editor for both papers with Dr. Macdonald. In 1903, Dr. Macdonald accepted the editorial chair of the *Toronto Globe*, and Dr. Haddow carried on *The Westminster* (monthly) and *The Presbyterian* (weekly), as Editor, from 1903 to 1916, first in association with Rev. Malcolm McGregor and subsequently with Rev. P. M. MacDonald. In 1916 the two papers were combined in a weekly called *The Presbyterian and Westminster*, with Dr. Haddow as editor, assisted by Rev. P. M. MacDonald.

In 1920 *The Presbyterian and Westminster* became the property of the Presbyterian Church in Canada. *The Presbyterian Witness*, of Halifax, was also acquired by the Church, and the two papers were amalgamated under the name of *The Presbyterian Witness*, with Dr. Carson and Dr. Haddow as joint Editors. This arrangement was continued until the Union of 1925, when *The New Outlook* was started as the weekly organ of The United Church, with Dr. W. B. Creighton and Dr. G. S. Carson as joint Editors.

Dr. Haddow then became associated with the Committee on Literature and Missionary Education and did editorial work for that committee,

especially in connection with *The United Church Record and Missionary Review*, where, owing to the fact that Dr. Gunn, the new editor, was largely occupied with important duties in connection with the inauguration of the work of The United Church, which called him away from home for months at a time, the conduct of this publication devolved largely upon Dr. Haddow.

Dr. Haddow's personal qualities of mind and heart made him a general favourite among his fellows. As a journalist, his fine scholarship, his balanced judgment, his literary taste and his facility in writing combined in an almost ideal equipment for the work to which he was called. In the publications which he edited for so many years, he was a fearless advocate of all worthy reforms and a staunch upholder of the things that make for peace and unity in the Church of Christ.

GEORGE S. CARSON.

9. PETER McLAREN MACDONALD, M.A., D.D. (1868-)

Dr. P. M. MacDonald, like many other distinguished men in the learned professions and the public life of Canada, is a native of Pictou, Nova Scotia. Born in September, 1868, he was educated at Pictou Academy and Dalhousie University. Having taken his B.A. degree, in 1894, he proceeded to the study of theology in the Presbyterian College, Halifax. By doubling his first year in Theology with his final year in Arts he shortened his course and graduated in Theology in 1896, picking up the M.A. degree also en route! It is a testimony to Dr. MacDonald's diligence and power of application that during the whole of his college course he held

the position of Treasurer of the County of Pictou, and discharged the duties of the office to the satisfaction of all. Incidentally he received a business training which stood him in good stead later on.

Dr. MacDonald's first pastorate was in the beautiful little town of Wolfville, Nova Scotia, the seat of Acadia University. He was minister here from 1896 to 1900. In the latter year he was called to St. Paul's Church, Truro. Before taking up work in this important charge he spent a winter in post-graduate study in Edinburgh. After four years in Truro he accepted a call from Cowan Avenue Church, Toronto, and began an eight-year ministry to that congregation in 1904.

From the very beginning of his studies, Dr. MacDonald was interested in literature, and having familiarized himself with the writings of others, it was not long before he began to write himself. He soon developed a good prose style with the lightness of touch and imaginative glow that are so necessary for acceptable journalism. His "copy" was welcomed by newspapers, both secular and religious. He contributed largely to the Sunday School publications of the Presbyterian Church, and the *Halifax Chronicle* also shared liberally in his literary output. Dr. MacDonald was more than a writer of prose. He became known as a maker of graceful verse, and is represented in *The Oxford Book of Canadian Verse*.

In 1913 Dr. MacDonald accepted a position as editor (with Dr. Haddow) and business manager of *The Presbyterian* (weekly) and *The Westminster* (monthly), positions which he continued to fill after these journals were merged as *The Presbyterian and Westminster*. These were trying days for religious

journalism, but Dr. MacDonald faced a difficult situation with courage and ability.

In 1920 he was called to St. Paul's Church, Toronto. At this time *The Presbyterian and Westminster* was about to be taken over by the Presbyterian Church and united with *The Presbyterian Witness* of Halifax. Dr. MacDonald accepted the call and returned to the pastorate. Following the vote on Church Union in 1925, he became minister of Bathurst Street United Church where he continues to serve with fidelity and acceptance. Clear, earnest and interesting as a preacher, of kind and genial personality, assiduous in his duties as pastor, Dr. MacDonald has won the affectionate esteem of the various congregations and communities in which he has laboured. The Presbyterian College, Halifax, conferred upon him, in 1925, the degree of Doctor of Divinity.

The editorial arrangement regarding *The Presbyterian* and *The Westminster* lasted until the lamented death of Mr. McGregor in 1908. Dr. Haddow then assumed the editorship of both papers and so continued until January, 1913, when the Rev. P. M. MacDonald, M.A., D.D., became joint editor. Later on Dr. MacDonald also became the business manager, replacing Mr. W. E. Robertson, who had retired after long and most efficient service in that capacity from the beginning of 1901.

Owing to the stress of war conditions it was deemed necessary in January, 1917, to recombine the two publications, which was done under the name of *The Presbyterian and Westminster*. The reunited paper continued in charge of Dr. Haddow and Dr. MacDonald until, by action of the General

Assembly, it was taken over for the Church in July, 1920, after which date Dr. Haddow continued as Acting Editor until the transfer of *The Presbyterian Witness* to Toronto and the amalgamation of these papers. Dr. Haddow and Dr. Carson remained the Editors of the new *Presbyterian Witness* until it was merged with the denominational publications of the uniting Churches in *The New Outlook*, 1925.

ROBERT HADDOW.

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(This contains a chronological table of events to the date of publication.)

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Presbyterianism in the Colonies. By R. G. Balfour, D.D. London. 1900.

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PART THREE

THE PUBLICATIONS OF THE CONGREGATIONAL UNION OF CANADA, 1842-1925

X. CONGREGATIONAL PUBLICATIONS

THE CONGREGATIONAL UNION publications were confined almost entirely to the church paper, *The Canadian Congregationalist*, and the annual *Year Book*. The Woman's Board of Missions for many years issued a *Monthly Leaflet*, of which Miss Effie A. Jamieson, now General Secretary of the Woman's Missionary Society of The United Church, was Editor for some years prior to and at the time of Church Union. For the three years preceding Union, the Foreign Missionary Society (i.e., General Board) shared in this publication, and it became the medium of communication for missionary information throughout the whole denomination.

Apart from these two publications, and the issuing from time to time of leaflets and booklets bearing upon various phases of denominational work, two books on the African Mission were brought out—*The Story of Chissamba*, by H. W. Barker, in 1904, and *The Story of Chissamba Re-told*, by Miss L. M. Silcox, in 1916. Both these books are long since out of print.

But, to return to the paper. *The Canadian Independent* was first issued in 1854 (the name afterwards being changed to *The Canadian Congregationalist*) and was continued right up to June, 1925, so that at the date of Union it was in its seventy-second year. This was not, however, the first denominational paper, for in January, 1842,

The Harbinger made its appearance, Rev. J. J. Carruthers, D.D., pastor of the Second Congregational Church, Gosford Street (opposite the end of the Champ des Mars) Montreal, and afterwards Professor of Theology in the Congregational Theological Institute, assuming editorial responsibility on behalf of a committee. The title page conveys the intelligence that the publication is "conducted by a committee of gentlemen."

In the initial number we read that "*The Harbinger*" has its origin in a very generally expressed desire amongst the Congregational Churches in both sections of the United Provinces for a medium of communication with one another through the press, and for a larger measure of regular information concerning the movements of the Christian Church in Great Britain, her colonies and throughout the world."

Mr. John Lovell was the publisher and Mr. John Wood (watchmaker, St. Paul Street) business manager. The subscription price was three shillings per annum.

The seed of church union was planted early in the Congregational field. In this initial number of *The Harbinger*, the Editor says: "The grand secret of *combination*—a secret so long in the custody and safe-keeping of the enemies of the Cross—has at length become known to Christians and to Churches; and the philanthropy of isolated individuals which would otherwise have evaporated in some faint and feeble effort has by union and concentration acquired a stability and strength which enables it to grapple with the most formidable difficulties and to secure results the very conception of which would at no distant period have been pronounced chimerical."

The periodical was also strongly missionary, nearly every number containing missionary news from various parts of the world or articles stimulating the churches to greater zeal in striving for the spread of the Gospel.

The Second Church in Montreal, of which Dr. Carruthers was pastor, was organized in 1843, when seventeen members and one deacon (Mr. Savage) were transferred from Zion to form this new church. Nine other members soon followed, and at intervals a number of additional names were transferred. In course of time, however, this church was disorganized and the building passed into the hands of the Anglicans. It was finally closed as a church, after which it was used as a theatre, then a factory, and now the Court House extension has been built on the site.

How large a circulation was reached by *The Harbinger* among the scattered Congregational churches cannot be said, but in the fourth number of this monthly periodical the Editor stated: "Our circulation has become so large that the editions for February and March are exhausted. We, therefore, beg that any copies of those number not subscribed for should be returned to us immediately."

At the end of the first year the Editor thanked the readers and correspondents and added: "*The Harbinger* is now, in Britain as in Canada, the recognized organ of the Congregational churches in this colony, and whilst this lays us under no slight editorial responsibility we sincerely trust that the members of these churches will cherish and sustain a work thus formally placed beneath their patronage and pledged to the promotion of their welfare."

It was difficult, however, in these early colonial days to secure adequate support for a church paper, and *The Harbinger* was soon forced to discontinue publication. But it became in very truth a harbinger or forerunner of, first *The Observer*, and afterwards *The Independent*.

Rev. Richard Miles was Editor of *The Observer*, which was issued weekly. Mr. Miles was a native of Lincoln, England. Before coming to Canada he was a missionary in South Africa. Zion Congregational Church, Montreal, was organized by Mr. Miles in 1832.

Like its predecessor, *The Observer* could not be made self-sustaining, and after struggling for a year ceased publication.

1. REV. W. F. CLARKE

For some time the Congregational churches had no official organ, but at the annual meeting of the Union in 1854, the matter was taken up, and Rev. W. F. Clarke was appointed Editor of a new publication to represent the churches. Thus it was that on July 1, 1854, *The Canadian Independent*, a fortnightly paper, saw the light of day.

In the resolution, it was stipulated "that arrangements should be made to pay the Editor a salary, and, if there be profits in the future, they shall be paid to the Union Fund." Personal guarantees against loss were given by several members. The mere mention of the possibility of any profit ever resulting from the publication shows how ignorant the members of the Union were in the matter of conducting a Church paper, and the wisdom of setting up a guarantee fund was soon manifest.

Rev. W. F. Clarke, who occupied the editorial chair for two years, was also an earnest and faithful pastor. He is remembered by many for his two hobbies—he was an ardent disciple of Izaak Walton, and he had a national reputation as an authority on bee-keeping. Both these avocations he followed as time permitted during his pastorates at London, Guelph, Listowel, and other places. For a time, also, he was editor of the *Canada Farmer*.

On June 14, 1859, Mr. Clarke was designated to the British Columbia mission of the Colonial Missionary Society of London, England. His work was principally among the colored people—refugees from the Southern States. The designation service took place in Zion Chapel, Toronto. For two years prior to this Mr. Clarke had held a temporary pastorate in Wisconsin, and strong pressure was brought upon him to accept the permanent pastorate. During the period of indecision, he received a letter from the Colonial Society conveying an urgent invitation to become its first missionary to British Columbia. His experience of colonial life and his acquaintance with missionary pioneering fitted him for the task. The Hudson's Bay Company gave Mr. Clarke land in Victoria upon which to build a church edifice. With their permission this site was exchanged for a more suitable one "on a side hill near the summit of the highest point in Victoria, and very central," as Mr. Clarke described it. He wrote: "My family and I have been subject to persecution and annoyance in various forms: my little children taunted by other children in the streets with having 'the nigger preacher' for a father—laughed at for sitting beside 'niggers' in Sunday school and at meeting, and told we shall not be allowed to have church much

longer—echoes of utterances they heard at home.” Mr. Clarke’s opponents resorted to all kinds of tactics. A document was prepared for transmission of the Colonial Missionary Society protesting against his work among the negroes, and, in order to swell the list of signatures, it was taken, the evening before the mail steamer left for San Francisco, to the hotel where most of the miners stopped. Some one harangued the crowd and put the question, “Shall white men or negroes rule in this colony?”—and, on the white men being elected by acclamation to rule, all who were of that mind were invited to sign the document.

The missionary spirit was in the family, and thirty years later, one of Mr. Clarke’s daughters, Minnehaha (Laughing Water) became one of the early Canadian missionaries to Angola, and she laid down her life on the mission field in 1892.

After some time spent in the West Mr. Clarke returned to Ontario and in 1874 the Ontario Government appointed him to the Rectorship of the Provincial Farm and School of Agriculture (now the Ontario Agricultural College) at Guelph. His last active pastorate was Guelph.

But to return to the paper. At the Annual Meeting of the Union in 1855, held in Kingston, it was found that the publication expenses of the year had exceeded the receipts, and there was some hesitation about continuing the paper. It was recorded, however, that Mr. Clarke’s editorial work had surpassed expectation, and the value of the periodical to the denomination was unquestioned. Mr. Clarke intimated that, provided 1,200 subscribers could be pledged, he would assume the financial responsibility himself. A subscription list was immediately

opened and £31 5s 0d guaranteed for the next two issues. The announcement was then made that although the required number had not been obtained, the paper would go on. The size, however, was reduced to a folio of four pages.

Another year passed, and at the Hamilton meeting in 1856, Rev. W. F. Clarke reported a deficiency of £89, that four hundred subscribers were in arrears, and that there was a further loss of fully one hundred pounds on account of the printing office which he had to purchase. Steps were taken to compensate Mr. Clarke for his loss.

2. REV. F. H. MARLING

In 1856, Rev. F. H. Marling, pastor of Bond Street Church, Toronto, became Editor, Mr. George E. Thomas, also of Toronto, assuming the risk of publication for the year. Mr. Marling was graduated from the Congregational Theological Institute (Congregational College of Canada), in 1848. He was a native of Gloucestershire, having been born at Ebley Court, Stroud, on December 18, 1825, and coming to Canada with his parents in 1842. Upon his ordination he was called to the pastorate of the Second Congregational Church (Gosford Street), in Montreal, and from 1854 to 1875 he was in charge of Bond Street Church, Toronto. From Bond Street Mr. Marling went to New York, becoming pastor of the Fourteenth Street Presbyterian Church, where he remained for twelve years. In 1887 he was called to Emmanuel Congregational Church, Montreal, where he continued until 1889, when he again returned to New York. For the remaining twelve years of his life, he was a

sort of friendly pastor-at-large, preaching in cases of emergency, illness of fellow ministers, etc., and he declared this to have been one of the most useful and happy portions of his seventy-six years. Death overtook him suddenly while he was on his way to conduct a service in a Presbyterian church in Portchester, New York.

Mr. Marling was held in the highest regard and affection by his wide circle of friends. To those who remember him, the memorial window in Emmanuel Church, Montreal, recalls his dignified manner, his sound, practical preaching, his fine voice and his social and friendly bearing. His laugh was delightfully contagious, and he had a rare sense of humour. He counted among his best friends for nearly fifty years the late Rev. Theodore Cuyler, D.D., who, after Mr. Marling's translation, said of him: "He was a guileless soul—gentle, with the gentleness of a woman, and yet strong with the strength of the full-grown in Christ Jesus."

At the next annual meeting in Montreal, it was announced that Mr. Thomas, who had maintained some loss, wished to be relieved, and Mr. William Mellish, of Brantford, came forward and guaranteed the cost of publication for one year.

In June, 1858, the annual meeting took place at Brantford, and Mr. Mellish was found to have lost seventy pounds on the year's operation. Guarantees were given to Mr. Mellish against loss on the next volume, the fund amounting to \$260.¹

¹It was at this time that Canadian currency was changed from s. d. to dollars.

3. REV. T. M. REIKIE

After continuing four years as a fortnightly paper the *Independent* about this time assumed magazine form and became a monthly, Rev. T. M. Reikie of Bowmanville, succeeding to the editorship—a position which he occupied from 1858 to 1865.

The annual meeting held in Toronto in June, 1859, brought great rejoicing, for it was reported that the magazine had been self-sustaining during the year. Steps were then taken to conserve the financial advantage already gained, and put the publication on a permanent basis if possible, and to this end "proprietors" were appointed (four ministers and four laymen) whose responsibility it would be to look after the business end of the magazine. As a result deficits were avoided for some years following.

Mr. Reikie was a strong exponent of nonconformity as exemplified in the Congregational system. The Cross of Christ was the centre of his thought and ministry. Something of the spirit of the man may be found in an editorial written in July, 1858, from which the following extract is taken. It is addressed to his brother ministers. "Brethren in the ministry," he wrote, "glory in the doctrine of the Cross. Our people are called to a holy convocation in standing up for Jesus in their lives, in the busy haunts of commerce, in the sweet scenes of domestic life, and in the seclusion of the backwoods. As Congregationalists, we rejoice that our name is written among the banners of the tribes of Israel. Mingled with the great army of the Christian hosts, the faithful exhibition of Christ will enable us to

perform our share of the work of the Lord, yet would we not disown our own colours or reject our own peculiar equipment in that service. Believing that Congregationalism has a mission, our distinctive sentiments and practice must be defended, enforced and illustrated. We aim at a Christianity of the type of the New Testament. However much the eye of an opponent may see its defects, and very frequently the heart of a friend may mourn over its misapplication, nevertheless we stand fast in the liberty contended for by our nonconforming forefathers, and as we believe secured to His people by the great Lord and Master. Our independence is not arrogance, for true independence consists in being so dependent on the Lord Jesus Christ as to be independent of the law of any lawgiver but the Head of the Church."

REV. F. H. MARLING

In 1865 Rev. F. H. Marling again became Editor, his predecessors, Rev. W. F. Clarke and Rev. T. M. Reikie, acting as special contributors. In 1866 it seems that some Canadian Congregational ministers went over to the Anglican Church. This called forth an editorial from Mr. Marling's pen entitled "Going Over to 'The Church,'" in which he said that "as the leap from Congregationalism to Anglicanism has been considered a pretty wide one, it may be of service to examine anew the principles involved in such a transition. It is not enough to say that in the practical working of Congregational churches there are certain evils and defects which render ministers and members uneasy in the system. We must not only examine what we are going *from*

but what we are going *to*." And then he enters upon a tirade against the Established Church in language like this: "It is nothing less than monstrous that a church of Jesus Christ should be bound hand and foot by the secular power—should be free to profess no doctrine, to offer no prayer and to administer no discipline except as prescribed by Act of Parliament or Order-in-Council." Again: "Although it is true that state-churchism in the colonies never attained such a rampant growth as in the Mother Country, it must not be forgotten that the Church itself made a desperate struggle to reproduce the entire established system in every part of the British Empire: that it claimed exclusive endowments and supremacy over all other religious bodies, and only let go its hold upon the arm of the law when beaten away by the friends of religious equality. . . . When the best churchmen are themselves ashamed of this, and are toiling to set themselves free, is it a time for those who have known liberty to return to the house of bondage? . . . We cannot but deem it the duty, therefore, of those who *do not* believe in the power of the State over the Church, in the Divine Right of Bishops, in exclusive orders, and a sacramentarian religion, to stay where they are, and endeavor by wisdom, patience, love and prayer to cure, or repress those weaknesses and evils of human nature which they find in our free churches."

At the annual meeting in 1866, a statement was presented by Rev. Henry Wilkes, D.D., commending the paper as a most valuable aid to the churches, and expressing gratification that there were among them friends who had voluntarily assumed financial responsibility. It was then an-

nounced that the proprietors had decided to adopt the name of the Canadian Independent Publishing Company and that they declared their intention of publishing other denominational literature, as they should be able, devoting all proceeds to the magazine. The proprietors were very much encouraged by the increased receipts, and the Editor felt so much cramped for space that it was "determined to enlarge the magazine by eight pages, making it forty instead of thirty-two pages, in the same style as before, without increasing the price."

4. REV. JOHN WOOD

Mr. Marling was, in 1868, followed as Editor by the Rev. John Wood, pastor of the Brantford Congregational Church, who served the paper for three years at this time.

Mr. Wood was a graduate of the Congregational College, (then called Institute) of 1851. He was a man of delightful personality, warm-hearted and genial, with a rare sense of humor. A student who entered the Institute in 1850 writes in his diary:

"On coming to the Institute, two of the older students, John Wood and R. K. Black, the college humorists, undertook a cross-examination, Black's first question being, 'What is your opinion of things in general?' and Wood, to test my Bible knowledge, asking, 'How many knives did the children of Israel bring back to Jerusalem when they returned from the captivity?' This was one form of initiation through which the freshmen had to pass." The writer remembers the heartiness with which Mr. Wood, in after years, laughed when he and his

fellow students recalled these and other incidents of college life.

5. REV. S. N. JACKSON, M.D.

From 1871 to 1873 Mr. Marling again occupied the editorial chair, when he was followed by the Rev. S. N. Jackson, M.D., of Kingston, a graduate of 1866, for one year. Dr. Jackson was the author of the *Handbook of Congregationalism*—a recognized authority on procedure. He also, for a time, lectured on this subject in the Congregational College in Montreal. Evidently Dr. Jackson had some hesitancy about shouldering the responsibility of the paper, for in his salutation he refers to his youth and inexperience, and says, "The only encouragement he (the Editor) can give is that he hopes, by the grace of God, to grow older."

Rev. John Wood returned to the editorship in 1875 and served now for four years. When it is remembered that all these Editors were also busy pastors, it will be understood why the honours were passed from one to the other so frequently.

The Congregational Publishing Company of Toronto was incorporated in 1877. This Company, the directors of which (principally laymen) were all leaders in the churches, took over the business management, thus relieving the Editor of all responsibility in this connection.

6. REV. WILLIAM MANCHEE

The records show that in 1879 the publication became weekly, with Rev. Wm. Manchee, of Guelph, as managing editor, and Rev. J. B. Silcox, of Toronto, Office Editor.

7. REV. J. B. SILCOX

After a few months, Mr. Manchee withdrew, Mr. Silcox for a time having full editorial responsibility. Near the end of the year, Mr. Alexander Christie, of Toronto, assumed the management.

8. EDITORIAL COMMITTEE

In September, 1880, Mr. Henry J. Clark had the conduct of the paper placed in his hands. During the year 1882 Mr. H. J. Clark, Rev. John Burton and Mr. Wm. Revell formed a sort of Editorial Committee.

Mr. Clark was one of the founders of the Copp, Clark Company, and was for many years superintendent of the Northern (now Rosedale United Church) Sunday School. The Clark Memorial Hall (the Sunday school auditorium) keeps the name and memory ever before the people. Mr. Clark was greatly beloved. Mr. Revell was also for many years a valued and efficient officer of the Northern Church. Thus it came about that the minister and two of the leading members of the Northern Church undertook the responsibility of the periodical.

9. REV. JOHN BURTON

From 1883 to 1888, Rev. John Burton was in full editorial control, the paper at this time again becoming a monthly.

Mr. Burton was no narrow sectarian. He advocated closer co-operation between the evangelical churches. The various branches of the Presbyterian Church had recently come together in organic union, the Methodist bodies were about to unite,

and Mr. Burton and others in the Congregational fellowship began to wonder if the day was not approaching when the movement would widen and include the three denominations in one. The heaven was working.

In common with all church papers, especially forty or fifty years ago, it was found difficult to secure adequate circulation, and the advertising columns did not bring in sufficient revenue to keep the paper out of debt. In 1886 there was an accumulated deficit of \$950—a large amount in those days. Most of this was owing to Mr. C. Blackett Robinson, of Toronto, then publisher. Half the amount was collected from the churches, and Mr. Robinson, with rare business generosity, “forgave” the balance of the debt, and continued as publisher until he retired from business. For the first time in many years, the paper was now free from debt.

10. REV. WILLIAM WYE SMITH

Rev. W. Wye Smith, of St. Catharines, became Editor in 1888. Mr. Smith was well known as a Scotch poet. He also translated the New Testament into broad Scotch.

William Wye Smith was born in Scotland. When he was three years old his family moved to the United States and in 1837 settled in Canada. Completing his education he taught school in Upper Canada, contributing prose and verse to the press, and at the same time prepared himself for the ministry. He was ordained in 1865. Mr. Smith was the author of two books, *Alazon and Other*

Poems, Toronto, 1850, and *Poems*, 1888. The following are typical of his work:

I COME TO THE WELL

I come to the well, but its water
Never quenches the thirsting within—
I bathe in the sunlight of morning,
When the hymns of creation begin—
And still there is something of sorrow,
Because there is something of sin.

There is rapture and gladness and glory
Around me in Nature I see,
And my heart whispers sadly the story
That the darkness and doubt is in me;
That God and his works are all holy,
And the sadness and sin is in me!

WHY DO YOU ENVY ME?

I have an estate in the Land of Dreams,
And thither I often flee,
It brings me joy in as many streams
As any wealth I see—
And you may claim to a wide domain
That lies by a sunny sea;
Then go to the land where I have been,
For why do you envy me?

I have a sweet bark on the sea of love,
That carries me whither I will—
With its gleaming wings like an arrowy dove,
And the sun on its pathway still—
There's gems at hand on the farther strand,
And pearls beneath our lee—
There's other barks on the golden sand,
Then why do you envy me?

I have a light heart in this breast of mine,
Like a singing bird in June,
Or a sparkling stream where the roses twine,
That murmurs in endless tune.
I look for my share of toil and care,
Nor yet shall unhappy be—
A conscience at rest will make you blest,
Then why do you envy me?

Great credit is due to Mr. J. C. Copp, and afterwards to Mr. Henry O'Hara (both now deceased) Chairman of the Publishing Board, for the very able manner in which they, and the business men which they gathered about them, conducted, often at great personal sacrifice, the business affairs of the paper.

11. REV. CHARLES DUFF

Mr. Smith was followed in 1892 by Rev. Charles Duff, father of Hon. Lyman P. Duff, Justice of the Supreme Court of Canada, who was Chairman of the Commission appointed under the Federal Church Union Act to determine the equities of the non-concurring congregations in any properties of the three uniting Churches. Associated with Mr. Duff for a time was Rev. J. A. C. McCuaig.

Charles Duff was a native of Nottinghamshire, England. He was born on November 12, 1832, and at the age of fifteen became a "pupil-teacher" in the school at Hucknall Torkard. In 1848, he came to Canada to join his father who had emigrated two years before. Mr. Duff, Sr., was a stonemason and Charles assisted him and also taught school while preparing to enter for Arts at the Union College, Schenectady, New York. While at college he edited *The Morning Star*, "a semi-monthly periodical

devoted to the spread of knowledge, published by the pupils," etc. Later, in 1852, Mr. Duff came to Toronto to attend Normal School, after which another period was spent in teaching. Then came Toronto University, and, in 1858, the Congregational College. Graduating in 1862 Mr. Duff married Miss Isabella Johnson of Bolton, Ontario, and became pastor of the Congregational Church at Meaford. From Meaford he removed to Speedside (near Guelph) and, in 1867, to Liverpool, Nova Scotia. In addition to his ministerial duties Mr. Duff became Inspector of Public Schools for Queen's County. In 1875 he returned to the Speedside pastorate, and in 1883 removed to Toronto to take charge of the Parkdale Church, remaining until 1896, when he returned to Liverpool for three years, and in 1899 came back to Parkdale. He was much beloved by the people to whom he ministered, which is evidenced by the fact that he served twice in three different pastorates.

Mr. Duff was a strong advocate of the union of those Churches which have so much in common. There were many Congregationalists, however, who feared extinction through absorption, and it was realized that years of education would be necessary before a strong sentiment in favour of union could be developed. Mr. Duff found some kindred spirits, and on January 17, 1893, the subject was introduced before the Congregational Association when a "lively discussion"¹ took place. On the following day three or four Congregational ministers met informally to decide what steps should be taken. The subject was "stirring up the pulpits, the press and the people."¹ The Toronto Presbytery, in

¹These quotations are from the diary of Rev. E. Barker.

response to a request from some Congregational ministers, had just appointed a committee to meet with a few Congregational ministers to talk the matter over, and on Friday, January 20th, the first conference was held in Knox College. There were four Congregational ministers present, Rev. John Burton, Rev. Charles Duff, Rev. Robert Aylward and Rev. Enoch Barker. It was Mr. Barker, who, in 1874, as Chairman of the Congregational Union of Ontario and Quebec, chose for the subject of his annual address, "The Organic Union of the Churches," and was strongly criticized, in the discussion which followed, for letting down the denominational bars, and making it too easy for Methodists and Presbyterians, whom he specially mentioned, to come into the Congregational fold.

The Presbyterian representatives at this conference were Rev. Principal Caven, Rev. Professor Greig, Rev. Dr. Carmichael, Rev. Dr. Milligan, Rev. D. J. Macdonnell, Rev. J. M. Cameron, and Messrs. J. A. Paterson and David Miller.

This conference would appear to be the first approach which is recorded. Just before this (on January 11, 1893), Mr. Barker, in a letter to the *Toronto Globe*, under the heading, "The Movement for Union," said, "Union must come some day. Objectors and obstacles must stand aside or take the remaining alternative of getting run over," and Mr. Duff, in a private letter, dated October 1, 1902, said, "The day is dawning: the time is flying, and great things are upon us all, if we have the minds to perceive, hearts to feel, and courage to push them forward." These two early leaders, like Moses, saw the Promised Land from Pisgah's height, but passed away before the host entered in.

12. REV. J. P. GERRIE

From 1895 to 1902 Rev. J. P. Gerrie, then pastor of Broadview Avenue Church, Toronto (since deceased), carried the editorial burden, in addition to his heavy pastoral work. Mr. Gerrie, too, was a Unionist. Leaving Ontario, he went to the West, settling in Kerrobert, Saskatchewan. It is interesting to know that this church was one of the first to adopt the proposed Basis of Union and Incorporation, with a few local modifications. This was in 1911. The church became at once self-supporting, and in the very first year a fine parsonage was erected and a brick church building was commenced the second year. This building—in cruciform style with dome in centre—is a fine monument to early Union.

Mr. Gerrie, during the War, was connected with the Y.M.C.A. military work, and he was in truth a father or big brother to the men, Protestants, Catholics and Jews alike. He was an ideal padre. On one occasion on a transport, there being no priest on board, Captain Gerrie, at the request of a Roman Catholic commanding officer, took charge of the service amongst his men. Since the War, he has given most of his time to work among soldiers and their families, being appointed first as city chaplain (Edmonton), then one of the provincial ones, and later Dominion—all these appointments coming without his knowledge.

The name of "J. P. Gerrie" has appeared frequently as the contributor of articles in many of the outstanding American and Canadian journals.

13. REV. H. F. THOMAS

From 1902 to 1904, and again from 1906 to 1908, Rev. H. F. Thomas, then pastor of Olivet Congregational Church, Toronto, and now a minister of the Presbyterian Church, was Editor.

14. REV. W. E. GILROY

In 1904 the honour fell upon Rev. W. E. Gilroy, then a young minister holding the pastorate of Broadview Avenue Church, Toronto. Mr. (now Dr.) Gilroy, occupied the editorial chair for two years. The general note of his work, both as pastor and Editor, was that of catholicity in independence. The grandson of four Episcopalians, and the son of two Methodists, his entrance into the life and fellowship of Congregational independency was less an expression of rebellion and iconoclasm than a carrying over into this atmosphere, which suited his individual temperament, of the rich heritage that he had received from other communions.

Dr. Gilroy was born in Mount Forest, Ontario, and, after early schooling there, entered Toronto University, where he graduated in 1897. During the latter part of his undergraduate course, he enrolled at Victoria University, where he took his theological studies. He spent two years as a Methodist probationer on small fields in Ontario, after which he held Congregational pastorates in Toronto, Brantford and Hamilton, before entering the Congregational fellowship of the United States in 1919 as pastor of Plymouth Church, Fond du Lac, Wisconsin. During his ministry at Fond du Lac, Dr. Gilroy's occasional articles on current and religious topics found acceptance with a number of

high class journals, and it was not long before he was appointed Editor-in-Chief of the *American Congregationalist*, Boston—a position which he still occupies.

15. REV. E. D. SILCOX

The longest continuous occupant of the editorial chair was Rev. E. D. Silcox, of Toronto, who was appointed in 1908, and who gave faithful and efficient service until 1921, when, owing to failing health, he was forced to relinquish the position.

Mr. Silcox is a grandson of Rev. Joseph Silcox, who came to America in 1817, settling in Southwold, west of St. Thomas, Upper Canada, a district which was then an unbroken wilderness. He obtained two hundred acres from Colonel Talbot, upon which he erected a house, performing the usual settlement duty. In 1819 Mr. Silcox founded the Congregational Church at Frome, naming it after Frome in Somerset, England, his former home. This was the first Congregational church in Ontario, and services are still held in connection with The United Church.

Rev. E. D. Silcox was a graduate of the Congregational College of Canada of 1873. He has held pastorates in Paris, Embro, Toronto, and other places, and when the negotiations for Church union were in progress Mr. Silcox served as a Congregational representative.

During the War the paper, which for some years had been a weekly, was changed first of all to three issues per month and afterwards to two.

It might, also, be added that the Editor of *The Congregationalist* for many years was editor also of the denominational Year Book.

H. W. BARKER.

16. H. W. BARKER

In 1921, the Editor's mantle fell upon Mr. H. W. Barker, who also became business manager. Rev. W. T. Gunn, D.D., now Moderator of the General Council and editor of the *United Church Record and Missionary Review* was, at this time, appointed associate editor.

For many years prior to this, Mr. Barker had been a member of the Publishing Committee. This committee, at the time of the amalgamation of the papers was constituted as follows: Mr. F. J. Smith, Chairman, Mr. J. H. Pedley, Secretary, and Messrs. C. A. Tubby, Robert Wightman and Rev. A. L. Richards, besides the Editor and Associate Editor. It should be stated that some years prior to this, the charter of the Congregational Publishing Company was surrendered, and the Board became a committee of the Congregational Union of Canada, which was an incorporated body.

Mr. Barker is a son of the late Rev. Enoch Barker, whose name has already been mentioned in connection with the early advocacy of organic Church union. Their forefathers, early Puritans from New England who had come to Rowley, Massachusetts, in 1638, settled in what is now New Brunswick, about the middle of the eighteenth century, and established in Sheffield on the St. John River, the first Protestant church in that province in 1763, a church which still exists. A memorial cairn has recently been erected beside the present church building, the inscription on which contains these interesting historical facts.

We now quote, with a few alterations, from a sketch of Mr. Barker's life, written, without his

knowledge, by the facetious reporter of *Onward* and published in that paper for March 13, 1926:

"The one layman among the general officers of the uniting Churches has twenty-five rubber stamps hanging in a row before his desk at Wesley Buildings, but it can be made very clear that he himself is no rubber stamp. The rubber stamps are wonderful time savers for a treasurer, but without the initials H. W. B. in his own hand they signify nothing. If you possess a receipt stamped and signed, "Treasurer, Maintenance and Extension Fund, United Church of Canada," rejoice, for it signifies that the money from your church has gone to work.

"Mr. Barker has sixteen bank accounts. As four of them are held on behalf of missionaries and only an even dozen on behalf of the numerous societies, boards and committees of which he is treasurer, do not assume that he is a millionaire sixteen times over. Mr. Barker is not quite so bad, although he is just as busy as all that. To enumerate the various treasurerships and secretaryships he holds would occupy all the space left in which to delineate the man. Suffice it then by way of illustration, that he is the General Treasurer of the Royal Astronomical Society of Canada (and a member of the Council of that Society for twelve years) and is also the Secretary of the General Council's Committee on Architecture.

"Herbert Whitehead Barker was born in 1867 in Pictou, Nova Scotia, and at the age of thirteen joined the mother church of Maritime Congregationalism, at Kingsport, Nova Scotia (founded in 1760), of which his father was then pastor. He sampled parsonages both in Nova Scotia and Ontario, and, thanks to possessing the excellent diary of his sainted

father, can regale jolly groups with tales of pioneer privation cheerfully borne. As student volunteer for the foreign field, he kept that high pledge through years of business and banking experience, and has proved his quality as voluntary Treasurer of the Congregational Foreign Missionary Society, and for three years during the War as directing secretary of Broadview Y.M.C.A., Toronto. In 1919 he was loaned by the Y.M.C.A., to the Inter-Church Forward Movement, where, during the campaign of 1919 and 1920, he held the position of Executive Secretary, representing the Anglican and Baptist communions as well as the three denominations which afterwards united. It will be remembered that in this campaign the churches contributed a peace offering of over \$12,000,000.

"Before his work in the Inter-Church Movement was completed, Mr. Barker was called to the General Treasurership of the Congregational Union.

"Mr. Barker's real business is that of banker. He was with the Royal Bank for over twenty-five years, having been manager of three Toronto branches, two of which he opened.

"Of Broadview Congregational Church, where his father was the first minister, he is a life deacon. His latest joy is that of becoming an elder in Kew Beach United Church (formerly Presbyterian), Toronto. Let anyone when remitting funds to him as Treasurer of the Maintenance and Extension Fund speak freely of the joys and sorrows of canvassing, for, in his new church home, Mr. Barker does his share each year of house-to-house work in the same cause. He can sympathize, and is as human as an inveterate lawn bowler can ever hope to be. And, by the way, he has won nearly one

hundred bowling prizes, having been 'in the money' again and again in the International, Dominion and Ontario tournaments as well as in many minor events. In 1927 he was vice-skip of the gold cup winners for Canada.

"One who, after witnessing the serious trials of a minister's life, returns in middle life with enthusiasm to the full-time service of the Church, is not to be sneezed at, particularly when he is treasurer, and has the power of issuing (or withholding) cheques."

For the first year of *The New Outlook*, Mr. Barker was *nominally* one of the three editors, and also *actively* one of the three business managers, but financial duties in connection with The United Church absorbed most of his time and thought. During the organization period, he was appointed Treasurer, first of the Joint Church Union Fund, then of the General Council Expense Fund, and, immediately after Union in 1925, of the Maintenance and Extension Fund until the permanent officers of The United Church were appointed, when Mr. Barker became Deputy Treasurer.

17. REV. WILLIAM T. GUNN

Rev. William T. Gunn, M.A., B.D., D.D., is of Scottish descent and from childhood was familiar with the workings of the three Churches now merged in The United Church of Canada, attending a Methodist, a Presbyterian, and a Congregational Sunday School as a boy, and in after life serving as pastor in a largely Scottish and Presbyterian district when at Embro, Ontario.

Even before the consummation of Church Union Dr. Gunn was reputed to know more about the

Methodist Church and the Presbyterian Church than any other leader in the three uniting Churches. As a home missionary leader in the Congregational Union of Canada, and as a member and officer of the Joint Church Union Committee, he was a zealous worker in behalf of co-operation and union. When Union came he was chosen editor of the *United Church Record and Missionary Review* and still holds that position.

Dr. Gunn was born at Keene, Ontario, in 1867, and educated at McGill University and the Congregational College of Canada, Montreal.

Early in life there came to him a vision of the world's need, and a wish that, if God so willed it, he might serve as a foreign missionary. But this was not to be. For reasons of health the foreign field was forbidden and the young minister settled down in Canada. Ordained in 1892, he held pastorates successively at Cowansville, Quebec, and Embro, Ontario, also acting during these years as treasurer of the Congregational Foreign Missionary Society. In 1903 he was set apart from pastoral duty to visit all the churches on behalf of the Congregational Jubilee Fund, which proved successful. Three years later he was made the first full-time officer of the denomination and served as Secretary of the Congregational Union of Canada, and Secretary of the Canada Congregational Missionary Society for the next nineteen years. He was also honoured with the Chairmanship, the highest honour in the gift of the Congregational Union.

In his youth in Montreal he worked in the office of *The Witness*, then a daily newspaper, and was impressed into service in editorial as well as business work, thus developing the editorial and literary skill

which served the Church well in the critical stages of the Union movement.

His account, illustrated by diagram, of the various unions which led up to the great Union of 1925 was of special interest.

In 1917, Dr. Gunn prepared a history of Home Missionary enterprises in Canada, published under the title *His Dominion*. This book has had a wide reading and has served as a text-book for mission study classes in various denominations.

The Third General Council of The United Church of Canada, meeting in Winnipeg in September, 1928, chose Dr. Gunn as its Moderator, and in accordance with custom, during the two years that will elapse before the next General Council, he will continue to be the Chief Executive Officer of the Church.

Until elected Moderator, Dr. Gunn was known best to the Church at large through his editorial work. In the past two years he has also organized The United Church's Committee on Literature, Publicity and Missionary Education, a less prominent activity, which has, however, proved of solid worth in providing a foundation of information for campaigns of benevolence. As executive head of this department he has worked out the publication of series of books, pamphlets, articles and photographs covering the missionary work of The United Church.

In 1927, Dr. Gunn, under appointment of the Executive Committee of the General Council, accompanied the then Moderator, Dr. James Endicott, to India as delegate to the Golden Jubilee of the Central India Mission. Mrs. Gunn, who is an officer of the Woman's Board, accompanied him

on this tour, and Dr. Endicott has paid tribute to the valuable services they rendered the mission at that time. An indefatigable and prolific writer, Dr. Gunn since his return has contributed many articles on Indian life and mission work to the church and secular press, besides making hundreds of addresses.

Not by nature a controversialist, Dr. Gunn contributed to the church union movement authoritative historical accounts of earlier union movements, his research and scholarship being lightened with humorous descriptions of ancient squabbles and reconciliations.

Dr. Gunn has hobbies—gardening, photography, carpentering, canoeing, fishing—which are significant of his character.

H. W. BARKER.

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In *The New Outlook*, June, 1928, Mr. H. W. Barker published an article on the history of Mather's Church (now St. Matthew's Church), Halifax—the first dissenting Church in Canada, organized by Congregationalists in 1749, but later a Presbyterian Church, and now in The United Church of Canada.

See also a series of historical sketches of Congregational Churches in the Maritime Provinces by J. W. Cox, D.D., and published in *The Canadian Congregationalist*.

PART FOUR

THE UNITED CHURCH PUBLISHING HOUSE

1925

XI

THE UNION OF CHURCHES IN CANADA

THE FOUNDING of any so-called Nonconformist church in Canada in the Eighteenth Century required real conviction and a stout heart. To establish a Methodist meeting house required not only the holy fire of Wesleyan zeal, but willingness, also, to incur ridicule and persecution. Not less difficult is it to gather congregations of like mind into a denomination until they establish their right as a Church within the Church Catholic. The crowning achievement of ecclesiastical diplomacy and spiritual fervour, is the union of separated Churches, enriched in experience, purified in the attendant suffering, and bearing a united witness to one Lord, one Faith, one Baptism, one God and Father of all.

A start in this direction has been made in Canada. Three historic Churches, Congregational, Methodist and Presbyterian, of vastly different origin, have been fused into one United Church of Canada. The Union has been as fruitful for Canadian life as it is remarkable.

1. CONGREGATIONAL UNIONS

There were two streams of Congregational immigration into Canada, one from England and the other from the New England States. The first formed the Congregational Union of Ontario and Quebec, the

second the Congregational Union of Nova Scotia and New Brunswick. Congregational churches are individually complete in themselves, but for mutual encouragement, advice and counsel, they form themselves into various Unions. In Canada the two Unions were united in 1906 into the Congregational Union of Canada, which in 1907 was joined by the Ontario Conference of the United Brethren in Christ. This Congregational Union of Canada received a mandate from the individual Congregational churches of Canada to effect a union with the Methodist and Presbyterian Churches, and in their name, with some half-dozen exceptions, was empowered to sign the articles of Union which made the Congregational churches of this country a part of The United Church of Canada.

2. METHODIST UNIONS

Methodism was first transplanted to British North America by the arrival, in 1765, of Laurence Coughlan in Newfoundland. In 1769 it had two hundred members. It began work in Nova Scotia in 1772; by 1779 William Black had become its second Methodist itinerant in British North America, and by 1786 the first general meeting of ministers was held in Halifax.

Methodism entered Upper Canada at Niagara in 1786, and again at Adolphustown (Bay of Quinte) in 1788, when the New York and Genessee Conference of the Methodist Church started work. In 1790 William Lossee became the first regular Methodist preacher in Upper Canada, and the Hay Bay Church was ready for occupation by 1792.

In 1814 British Wesleyan missionaries had pene-

trated Canada, and to effect the cessation of rivalry between the two streams of Methodism from Great Britain and The United States an agreement was made in 1820 that the New York and Genessee Conference should confine its territory to Upper Canada while the British Wesleyans took over the work in Lower Canada. Agitation looking to a Canadian Methodist Conference separate from the Genessee Conference came to a climax in 1824, when the Genessee Conference ceased to extend its jurisdiction in Canada. A Canada Conference was established with forty preachers, six received on trial, six continued on trial and six received into full connection. At this time the British Wesleyan missionaries numbered ten.

In 1827 a further division was asked for, and in 1828 the compact between the Canada Annual Conference and the Methodist Episcopal Church was dissolved by mutual consent, and the Independent Canada Conference was formed in 1830.

A small body of Methodist dissidents (Ryanites) organized themselves into the Canadian Wesleyan Methodist Church in 1828. This was never a large or strong body, and in 1841 became united with the Canadian Wesleyan Methodist New Connexion, with a total membership of 1915.

In 1832 negotiations were renewed between the Canadian Methodist Church and the Wesleyan Missionary Committee of London, which had sent out a detachment of missionaries to reopen work in Upper Canada. A basis of agreement was reached by which, among other things, the Canada Conference accepted in the main the Discipline and economy of the Wesleyan Methodists in England, agreed that episcopacy should be superseded by

an annual presidency (to be appointed by the English Conference), that the admission of candidates and ordination should follow the English Wesleyan usage, and that all Wesleyan missionaries should be members of the Canada Conference. This Union was endorsed by the General Conference in Canada in 1833. From this Union dissenters declared themselves the Legal Methodist Episcopal Church and the following year held a conference reporting twenty-one preachers and 1,243 members. They elected the Rev. John Reynolds as Bishop. By 1840 the Methodist Episcopal Church reported forty-nine preachers and 5,325 members.

After several somewhat stormy conferences centring around the Clergy Reserves controversy and responsible government for the Colony, the British Wesleyan Missionary Society dissolved the Union, and in 1840 the two churches again separated. The Canadian church lost to the Wesleyans fourteen ministers and about 1,250 members, which in three years had increased to 2,765 members, formed into the British Wesleyan Methodist Church. The Canada Conference had at this time 113 ministers and about 32,000 members.

A reunion of these churches took place in 1847; the total ministry of the two bodies at that date numbered 194 ministers with approximately 25,000 members. This church then became the Canada Conference of the Wesleyan Church (Ontario.) In 1854 this Church joined with the Eastern Canada District (Quebec), and the British Wesleyan Conference transferred to the Canadian Church the care of the Hudson's Bay Missions.

In 1855 this body, accompanied by the British representative, assisted in the organization of the

Wesleyan Methodist Church of Eastern British America. The territory assigned to this Eastern Conference included Nova Scotia, New Brunswick, Prince Edward Island, Cape Breton, Newfoundland and Bermuda.

The Christian Guardian editorially sounded a prophetic note, the year following Confederation, on further union in these words:

"Canada has been the means of changing the whole Colonial policy of Great Britain; it will be still more to its honour to originate the Union of Churches."

Negotiations, lasting over a period of years, of union committees of the Wesleyan, New Connexion, the Primitive and Methodist Episcopal Churches looking to an organic union of these four Methodist bodies, culminated in 1874.

The First General Conference met in the Metropolitan Church, Toronto, on Wednesday, September 16, 1874, and the uniting bodies became The Methodist Church of Canada. Into this Union there entered the British Wesleyan, the Canadian Wesleyan with its three Conferences, Maritime, Quebec and Ontario, a section of the old New York and Genessee Conference of the Methodist Episcopal Church, which had been a party to the Union of 1833, the Independent Canada Conference of the Methodist Episcopal Church, the Protestant Methodist Church of Eastern Canada, the Canada Conference of the Methodist New Connexion, the Canadian Wesleyan Methodist Church, and the Canadian Wesleyan Methodist New Connexion Church. This, however, did not complete Methodist Unions in Canada. At this date there were still The Methodist Church of Canada, embracing

several unions in Canada since 1833, the Methodist Episcopal Church in Canada, The Primitive Methodist Church in Canada (1829), and the Bible Christian Church begun in Canada in 1832—four distinct branches of Methodism, the largest of which was The Methodist Church of Canada.

While the Methodist Episcopal, the Primitive Church and the Bible Christians had not as yet seen fit to join the Union, nevertheless, the General Conference of 1878, just four years after Union, appointed a committee to confer with other Methodist Churches.

“By all means,” says a correspondent in the *Canadian Christian Advocate*, in 1874, “let us follow the example of the Presbyterians who are this very week in Toronto giving the finishing touch to their Union. I do not know that the difficulties in our way are greater than they have surmounted.”

Union committees were appointed in all the Methodist bodies, a basis was prepared and sent down to the quarterly meetings and annual Conferences, and afterwards adopted by each of the Churches. In the Methodist Church of Canada the vote to adopt was interesting. Montreal Conference voted sixty to fifty-one to consummate the Union; London voted 88 to 101 against the consummation of Union; Nova Scotia voted thirty-four to thirty-one for Union; New Brunswick forty to twenty-eight with Newfoundland Conference also in favour; Manitoba was unanimously in favour of it; and Toronto Conference voted 137 to 37 for Union.

The Quarterly Conferences of the Methodist Episcopal Church voted for the Basis of Union by 135 to 42 with ten ties, and the Annual Conference endorsed this vote.

In the Bible Christian Conference the vote was more than two-thirds of the quarterly meetings and of the Conference.

The Primitive Methodist body also endorsed the proposals by an overwhelming vote.

In 1883 at the General Conference in Belleville, after four days' discussion, the Basis of Union was adopted by a vote of 123 to 38. The necessary legislation was secured, and the Union took effect on July 1, 1884. Two General Superintendents were appointed, Rev. S. D. Rice, D.D., for eight years, and Rev. Albert Carman, D.D., for four years. Rev. Wm. Briggs was appointed Book Steward, Rev. E. H. Dewart, D.D., Editor of *The Christian Guardian*, and Rev. Alex. Sutherland, D.D., Missionary Secretary.

Into this Union, embracing all Methodist bodies in Canada, there entered a total of 1,184 effective ministers, a grand total of 1,644 ministers, a membership of about 170,000 and with 175,000 scholars in the various Sunday Schools. In the Union consummated in 1884 there united sixteen Methodist bodies in Canada, which, at one time or other, from 1772 to 1883, had functioned as separate and distinct bodies.

3. PRESBYTERIAN UNIONS

Huguenot missionaries (the Presbyterians of France) accompanied the first French settlers to Canada as early as 1600, and later established work at St. Croix in the Acadia settlement. Under the régime of Cardinal Richelieu in France, and the Jesuits who entered Canada in 1625, a policy of exclusion of all but Roman Catholics was instituted

and the public exercise of religion denied the Huguenots in America. It can not yet be established that the Huguenot tradition survived the intolerance of those days.

The first missionary, after the expulsion of the Huguenots, to labour in Canada was Rev. James Lyon, a Princeton graduate. He entered on his work in Nova Scotia, in 1764, being sent there by the Presbytery of New Brunswick, New Jersey.

In 1749 a dissenters' congregation had been formed in Halifax, composed of Presbyterians and Congregationalists. From Holland and Germany immigrants landed in Nova Scotia about the middle of the eighteenth century. A large number of them were Reformed or Presbyterian people, and in 1770 Bruin Roncas Comingoe, one of their own number, was ordained by a Presbytery consisting of two Presbyterian and two Congregational ministers who were by this time serving in that province.

In Upper Canada the American Dutch Reform Church began work among the United Empire Loyalists, about the close of the eighteenth century, and in 1818 the Presbytery was formed of the representatives of the Presbytery of the Canadas (Union), and the Dutch Reform Presbytery in Ontario, which again with the United Presbytery, formed in 1840 the United Synod of Upper Canada. The Presbyterian Church of Nova Scotia was formed in 1817, the Free Church of Nova Scotia in 1844. These two united in 1860, and were further augmented by the addition of the (Free) Presbyterian Church of New Brunswick (1845), to constitute, in 1866, The Presbyterian Church of the Lower Provinces. The Church of Scotland in Nova Scotia and Prince Edward Island was organized in 1854, and the Synod

of New Brunswick in connection with the Church of Scotland in 1833. These united in 1868 to form the Synod of the Maritime Provinces.

The American missionaries in Upper Canada came from the Associate or Secession Synod. The Presbytery of Stamford, formed in 1822, took its rise from this Synod. An independent Presbytery was formed in Niagara, in 1833, and lasted until 1850, when it ceased to function.

The Presbyterian Church of Canada, in connection with The Church of Scotland, was organized in 1831. The Free Presbyterian Church of Canada (Upper), 1844, and the United Presbyterian Church, 1834, formed, in 1861, the Canada Presbyterian Church. It should be stated that the predominant elements of the Presbyterian Church in the early days in Canada were Scottish and Irish. Even the American Presbyterians who worked in Canada and formed Presbyteries in connection with the American Churches had either been born in the Old Land or were only a generation or two removed. In the century preceding Confederation (1867), both the new membership and the leadership of the Presbyterian Churches came largely from Scotland and Ireland. The contribution of both membership and ministers since that time has also been considerable.

One can see, therefore, four main streams, two in the Maritimes and two in Upper Canada; the Presbyterian Church of the Lower Provinces and the Synod of the Maritime Provinces corresponding in Upper Canada to the Canada Presbyterian Church, and the Presbyterian Church of Canada in connection with the Church of Scotland. Or to put it another way, in general the three distinctive

Churches of Scotland came to Canada, as it were, to become United. The Free and United Presbyterian Churches had formed a union in 1861 and the two remaining streams, the Church of Scotland (in Canada), and the Free Churches of Scotland (the Canada Presbyterian Church), united in 1875 to form The Presbyterian Church in Canada.

All told there entered into this Church nine separate unions of Churches and seven absorbtions, extending over the period from 1817 to 1875.

THE GREAT UNION

THE UNITED CHURCH OF CANADA: 1925

Unions of separate and independent branches of the same parent Churches had been singularly blessed in the religious history of Canada. All told some thirty-four unions had been formed in one way or another within the short space of fifty-five years. In all the Unions which consolidated the separated tributary streams into one Presbyterian Church, one Methodist Church and one Congregational Union of Churches, there was a prophetic note that larger unions would yet come. This larger hope was meant to include all the major Protestant bodies, and informal conferences were actually held over a period of years, participated in by Methodist, Presbyterian, Congregational, Baptist and Anglican bodies, surveying the prospect of Union.

The pressure of the home mission field hastened matters, especially in the relations of the two Churches that were doing by far the greater missionary work in the newer areas of the country—the Methodist and Presbyterian bodies.

The Presbyterian General Assembly, at the request of the Home Mission Committee, appointed a committee in 1899, and made overtures to the Methodist General Conference, through its Missionary Society, looking toward "a more satisfactory state of things in the home mission fields so that the overlapping now complained of may be prevented." The Methodist Church took similar action and co-operation began. In 1903 the General Conference of the Methodist Church passed a resolution to the effect that the time was "opportune for a definite practical movement concentrating attention on and aiming at the practical organic union of those denominations, already led by Providence into such close fraternal relationships," and appointed a committee to confer with committees of other Churches if so appointed.

In 1904 the General Assembly appointed a committee on union with other Churches, and similar action was taken by the Congregational Unions of Canada. In 1905 the Joint Committees met and agreed that Union was both desirable and practicable. The Anglican and Baptist Churches were approached, but declined to enter the negotiations. In 1908 a Basis had been prepared for submission to the various Churches concerned, and, with slight changes, ultimately became the Basis of Union of The United Church of Canada.

Difficulties incident to Union of branches of the same parent Churches were, to some extent, accentuated by the Union of three great Churches of quite different historical ancestry. Such a Union as contemplated was a new thing in the world, the greatest adventure of faith since the Reformation.

Through twenty years of negotiations the question was debated in Council, Conference and Assembly, being submitted to the lower courts and to the membership of the Churches. Final action was then taken, necessary legislation was secured from the Federal and Provincial Parliaments of Canada (as well as Newfoundland and Bermuda), and the consummation of Union took place in Toronto on June 10, 1925.

The Union was complete in so far as the Methodist churches and ministers were concerned. The Congregational churches, with the exception of some half-dozen, also entered. The Presbyterian Church lost about twenty-two per cent. of her ministers, and 784 congregations, representing about thirty per cent. of her membership.

By amalgamation, union of congregations and re-arrangement of fields the number of charges in The United Church at the end of three years was reported as 3,198, with approximately 7,500 organized congregations. In addition there were hundreds of preaching places in unorganized territory, almost nine hundred new places having been occupied in three years. The ministry stands at approximately 3,700, with 655 missionaries in the foreign service, and 356 student missionaries at work in the home mission areas during the summer months. The membership is about 630,000 and The United Church serves a constituency of upwards of two million people in Canada.

R. J. WILSON.

XII

THE UNITED CHURCH PUBLISHING HOUSE; 1925

1. THE BOARD OF PUBLICATION

UPON the culmination of Union the publishing interests of the Congregational Churches of Canada, The Methodist Church, The Presbyterian Church in Canada, and the Local Union Churches in Western Canada were amalgamated and incorporated as The United Church Publishing House. The combined assets, including stocks, equipment and real estate, were considerable. The property is held by the General Council for The United Church, while the administration of it, and the transaction of the publishing business, is vested in the Board of Publication. Erstwhile Methodists will remember it as The Book Committee.

The Board of Publication corresponds, in a sense, to a Board of Directors. It is composed of The Book Steward and General Manager, and his Associate, if any. The Methodist Book and Publishing House called their General Manager the Book Steward, while to The Ryerson Press he was the General Manager. Under the new régime the titles are joined. In addition to these the following are members: the Editors-in-chief of *The New Outlook* and the Sunday School publications, a representative of the Pension Fund Board, a representative of the General Board of Religious Education, one representative from each Annual Conference, together with other members at large, sufficient to

bring the total membership up to twenty-five, to be elected by the General Council. The Board of Publication, as far as possible, is composed of an equal number of lay and clerical members. The Board meets annually, and may be called at any other time, either by the General Manager, or at the request of five members of the Board.

At the annual meeting an Executive Committee of seven is elected, having all the powers of the Board between its meetings in such matters as are referred to it. The Book Steward and General Manager is Chairman. The Board also appoints an Advisory Committee of three members, the members of which reside conveniently to the Publishing House, "who with the Book Steward act with authority subject to review by the Executive Committee and the General Board." While the Board of Publication has general supervision and direction of all publishing interests of the Church, the policy of the House, in the last analysis, rests with the General Manager. He must be governed by his own knowledge of publishing affairs, by general business conditions, and also by conferences with his managers.

The Book Steward and General Manager prepares an annual report of the business for the Board of Publication, and, in such detail as they or the Executive Committee may determine, for the Annual Conferences and the General Council.

2. THE BOOK STEWARD

The Book Steward and General Manager, and his Associate, are appointed by the General Council. Dr. S. W. Fallis, Book Steward and General Manager of the Methodist Book and Publishing

House (The Ryerson Press), was elected by the first General Council of The United Church to succeed himself as General Manager of the House, while Dr. Donald M. Solandt, M.A., Business Manager of the Presbyterian Publications, was elected Associate.

Acting on the authority of the General Council the General Manager is Manager of the book-making and book-selling features of the House, as well as *The New Outlook*, the Sunday School publications, and other official periodicals and publications.

The Halifax Book Room is now carried on under the direction of the Board of Publication.

Such surplus profits as the Board may direct are set aside for the benefit of the Pension Fund Board of the Church.

3. THE NEW OUTLOOK

The New Outlook, as we have seen, continued the traditions of *The Christian Guardian* (1829), *The Presbyterian Witness* (1848), and *The Congregationalist* (1854). The first editors included Mr. H. W. Barker, Rev. George S. Carson, B.A., D.D., and Rev. William Black Creighton, B.A., D.D. Mr. Barker was subsequently appointed as Deputy Treasurer with Dr. Robert Laird, M.A., D.D., General Treasurer. Dr. Carson retired in 1928, leaving Dr. Creighton as sole Editor. The Executive of the Board of Publication appointed Rev. Robert Graham, B.A., of Saskatchewan, as Assistant Editor, in October, 1928. The Editor-in-chief of the *Outlook* is chosen by the General Council, while the associates or assistants are appointed by the Board of Publication.

4. SUNDAY SCHOOL PUBLICATIONS

For several years previous to Union the Sunday School publications of the Presbyterian and Methodist Churches had been issued under mutual advisement and co-operation. Consequently no striking changes were necessary, for amalgamation had practically been complete. The first General Council appointed Rev. J. M. Duncan, B.A., D.D., and Rev. A. C. Crews, B.A., D.D., as joint Editors-in-chief. Rev. George A. Little, B.A., and Rev. Archer Wallace, M.A., their associates, were also appointed. Rev. William McMullen, B.A., who had been assistant editor of *The Guardian* for many years, was moved to the department of Sunday School publications. Miss Mary J. Houston, for many years associated with Dr. Duncan, resigned in 1927. The editors are elected by the General Council, and their associates and assistants are appointed by the Board of Publication, or the Executive Committee. Dr. Duncan resigned at the meeting of the General Council held in Winnipeg, 1928. His duties were divided among his associates. Dr. Crews resigned at the Board of Publication meeting the following year, Rev. George Little becoming Editor-in-Chief and Rev. Archer Wallace, Associate Editor.

5. OTHER DENOMINATIONAL PUBLICATIONS

It is obviously impossible to give a complete list of the publications which bear the imprint of The United Church. The bibliography of book publications in the appendix is meant to be suggestive only. The following pages will reveal some-

thing of the variety of the Church's general literary activity.

i. THE GENERAL COUNCIL

The General Council of The United Church of Canada, through the General Secretary and the various committees which it appoints from time to time, is responsible for several publications of great importance. *The Hymnary*, *Forms of Service for the Offices of the Church*, *The Book of Common Order*, *The Year Book* are all well known. In addition to these are issued official forms and certificates, as well as various pamphlets and other publications relating to the history of the Church.

ii. HOME AND FOREIGN MISSIONS

The Board of Missions publishes many pamphlets and circulars associated with their annual appeals for the support of their enterprises. The chief publications, however, are the Annual Reports of the Board of Home Missions and the Board of Foreign Missions. These are supplemented by the books and periodicals issued by correlated departments.

iii. WOMAN'S MISSIONARY SOCIETY

The publication of this Society is *The Missionary Monthly*. This has a wide circulation among the women and children of the Church.

iv. THE MISSIONARY AND
MAINTENANCE FUND

The ramifications of the work of this Department are as wide as they are interesting, touching the whole outward movement of the Church. They issue annually a series of leaflets covering the work

of the Church at home and abroad. These leaflets are free, and about two million are issued. Helpful material for speakers connected with their enterprises is also printed, and occasionally descriptive and illustrated booklets, such as "With Christ in the Fellowship of Service." These and similar publications enable the givers of the Church to understand how their contributions are invested in Dominion and world-wide service.

The United Church Record and Missionary Review continues the work and traditions of *The Missionary Outlook* of the Methodist Church, *The Presbyterian Record*, and *The Missionary Leaflet* of the Congregational Church. The *Record* is devoted to the Church's missionary enterprises at home and abroad. Dr. W. T. Gunn, M.A., D.D., The Moderator, is Editor, and Rev. Denzil G. Ridout the business manager.

v. RELIGIOUS EDUCATION

The Board of Religious Education publishes, from time to time, numerous bulletins and brochures on different aspects of their work, study programmes, reading courses, special orders of service, and *The Pathfinder*, the official periodical of their department.

vi. OTHER DEPARTMENTS

The Annual Reports of The Educational Board, the Superannuation Fund, the Board of Evangelism and Social Service, and the Finance Committee, are written into the "Minutes of the General Council" and are published in *The Year Book*. Occasionally pamphlets are also sent out under their imprint.

vii. THE UNITED CHURCH ARCHIVES

The General Council of 1928 appointed an Archives Committee, which will shortly issue literature on the history and work of the Church. The function of this Committee is not merely that of a collector of historical data. There are features of the religious life of Canada, past and present, which will be of interest and value to the Church at large, and this information, will, from time to time, be published in suitable form.

viii. GENERAL PUBLICITY

The relations of the Church with the secular press are under the direction of the Committee on Literature, General Literature and Missionary Education, since October, 1926. A trained newspaper man is in charge. Regular monthly services of news reflecting the general activities of the Church are supplied to local churches for their Calendars, to speakers and to the press generally. Items of personal interest, cuts and illustrations are also sent to the newspapers as well as to the various publications of the Church.

ix. BUREAU OF LITERATURE AND
INFORMATION

This Bureau was created, January 1, 1923, by a voluntary committee of the Presbyterian Church, for the purpose of informing the Church and preparing it for Union. Rev. R. J. Wilson, M.A., D.D., pastor of Chalmer's Church, Kingston, under pressure and not without sacrifice, agreed to become Secretary of this Bureau. His work was voluntary until midsummer, 1923. The preliminary

work of this Committee contributed in no small way to the favourable decision of the General Assembly at Port Arthur, June, 1923, to consummate the union of the Churches forthwith. Dr. Wilson was unanimously urged by the Joint Committees to continue, and requested to resign his pastoral charge. Thereafter his whole time was devoted to preparing and publishing literature, visiting and organizing local churches, organizing public meetings, supplying speakers, and assisting ministers. After Union the Bureau of Literature and Information essayed the task of interpreting the uniting Churches to one another, and of relating The United Church of Canada to the other Christian denominations of the world. Articles on the progress of Church Union in Canada have been translated into many languages. Of special importance is his brochure, *The United Church of Canada: After Three Years*.

Dr. R. J. Wilson was born at Bond Head, Ontario. He graduated from the University of Toronto, taking the M.A. degree with honours in philosophy. Three years later, 1903, he graduated from Knox College, with scholarships in every year, the Prince of Wales Scholarship in his final year, as well as the gold medal in public speaking. He was called to St. Andrew's Church, Vancouver, where he remained until 1918. During this pastorate he secured leave of absence and spent two periods in post graduate studies in Glasgow, Edinburgh and Chicago. One of the chief founders and liberal supporters of Westminster Hall, he lectured there for several years, receiving his D.D. from that college in 1914. Dr. Wilson has been a member of the Boards of Queen's Theological College, Knox and Westminster Hall, Moderator of the Synod of

British Columbia (1912), Commissioner to the Scottish Assemblies (1907), and successively member of the Finance Board, General Board, Home Mission and Social Service Board of the Presbyterian Church. Dr. Wilson was a member of the First General Council. He has been a frequent contributor to the daily and religious press.

x. YOUNG PEOPLE'S FORWARD MOVEMENT

For many years, under the Methodist Church, Rev. F. C. Stephenson, M.D., C.M., was the General Secretary, Editor and general utility man of this active department. The titles of books which were issued by him would fill pages, while the record of their sales is a story in itself. Possibly Dr. Stephenson does not himself know how many books, bulletins, and broadsheets and pamphlets have been issued since he became General Secretary of the Young People's Forward Movement. A history of this movement is in part the story of Dr. Stephenson's own life.

The list of publications begins in 1902, with eight books and booklets, the first of which was *China and the Boxers*. The total number of copies printed was 14,500. The next year thirty publications were issued, and 119,000 copies circulated. Among these were *The Heart of Szechuan*, *The History of the Forward Movement*, *Heart of Japan*. The succeeding years were much the same, containing in all some 268 original publications and reprints, with a total of hundreds of thousands of copies. Some of the more important titles are:

The First Hundred Years of Modern Missions (1897), by J. S. Ross.

The Evangelization of the World in this Generation (1903), by John R. Mott.

The Methodist Church and Missions in Canada and Newfoundland (1905), by Alexander Sutherland.

From Opium Fiend to Preacher (1907), by A. P. Quentin.

Strangers Within our Gates (1908), by J. S. Woodsworth.

Our Share in China (1909), by J. G. Bond

Skipper George Netman (1910), by J. G. Bond.

Heal the Sick (1910), by O. L. Kilborn.

Just Before the Dawn (1911), by R. C. Armstrong.

My Neighbor (1912), by J. S. Woodsworth.

Up and Down the North Pacific Coast (1913), by Thomas Crosby.

A Methodist Missionary in Labrador (1916), by Arminius Young.

Thirty Years in the Canadian Northwest (1917), by James Woodsworth.

Virgil C. Hart: Missionary Statesman (1917), by E. I. Hart.

Vanguards of Canada (1919), by John Maclean.

Progress in the Mikado's Empire (1919), by R. C. Armstrong.

Our West China Mission (1920), by West China Missionaries.

Talks on the Land of the Maple (1921), by W. T. Gunn.

†*Canada's Share in World Tasks* (1921), by Denominational Secretaries.

†*Canadian Heroes of Mission Fields Overseas* (1921), by Archer Wallace.

†*Building the Nation* (1921), by W. G. Smith.

†*Heroes of our Home Lands* (1921), by Percy Hayward.

The New Chivalry in Japan (1921), by John W. Saunby.

One Hundred Years of Canadian Methodist Missions (1925), by Mrs. F. C. Stephenson.

**New Days in Old India* (1926), by Frank H. Russell.

**Drums in the Darkness* (1927), by J. T. Tucker.

**Up to the Light* (1928), by Paul Villard.

**Forward With China* (1928), by United Church Missionaries.

**In Great Waters* (1928), by Geo. C. F. Pringle and his Associates.

**Orientalism in Canada* (1929), by S. S. Osterhout.

*Since Union, all missionary text books have been published for the Home and Foreign Mission Boards through the Committee on Literature and Missionary Education. Dr. Stephenson attends to the publishing and promotion of sales and distribution of Missionary Text Books.

†Published in co-operation with the Missionary Education Movement.

When the three churches united the General Council appointed Doctor F. C. Stephenson, Secretary of Young People's Missionary Education, to administer the work in the United Church which he had conducted in the Methodist Church.

In the Young People's Missionary Education Department will be found not only books, but all kinds of equipment for missionary education, such as missionary programmes for Sunday Schools, Young People's Societies, Summer Schools, and Schools of Missions, Missionary Lantern Slide Lectures, Museum specimens accompanied by lectures, enlarged photographs of missionaries and missionary activities and many other things used to interest and educate children of all grades, young people, and adults.

XIII

THE RYERSON PRESS

DURING the long régime of Dr. Briggs the importation of books increased greatly, necessitating adequate wholesale merchandising facilities. Since, for obvious reasons, the name "Methodist Book and Publishing House" was not suitable for general trade purposes, the House adopted the practice of using the name of the Book Steward. Thus it was that, for a generation, the imprint "William Briggs" appeared on the general trade stationery, as well as on the title pages of the general list. When Dr. Fallis assumed the duties of Book Steward and General Manager, he adopted a permanent imprint for the trade, namely, The Ryerson Press. A House crest was also devised, which contained the portrait bust of Egerton Ryerson. This new imprint has been well established through the wholesale and library department services, and also in the names of several important series of publications.

In a later chapter a comparison will be made between the volume of business in the early years of the existence of the House, and at the present time. These statistics, interesting as they are, do not adequately reveal the full size and scope of the work now being done. In order that a more comprehensive idea may be had of the various enterprises of The Ryerson Press, a brief summary of the various departments will now be made.

1. BOOK EDITOR AND LITERARY ADVISER

The Editor is responsible to the Book Steward for the literary policy of the Publishing House. His task is not merely to pass upon manuscripts which are submitted, but to initiate publications of general importance. For this reason regular trips are made across the Dominion for the purpose of keeping in touch with the writers, and also to discover what ought to be written and who ought to do it. The Editor reports to the Publication Committee, which is composed of the heads of several departments, and, when the proposed work has been endorsed in this Committee, it is sent through for publication.

The educational programme of the House also centres here. This includes close connection with the educational needs of the country, frequent visits to the Departments of Education in the nine Provinces, and to prominent educationists. Books are planned and edited for every educational need, from the kindergarten to the university.

Literary advice is given, to those who desire it, on the nature of particular books. Special reading courses are also offered to individuals and groups. Graded book lists, and numerous other literary services, are provided free of cost. Care is also given to correspondence and interviews with young writers.

2. RETAIL AND MAIL ORDER DEPARTMENT

The first number of *The Christian Guardian* was issued November 21, 1829, and on December 19 this advertisement appeared: "In press, and shortly to

be published, a Discipline of the Methodist Episcopal Church in Canada. Agents will please send their orders as soon as possible." On September 11, 1830, another advertisement announced: "Bibles and Testaments at low prices. Methodist Hymn Books, and Watts' Psalms and Hymns, also Sunday-School Hymn Books and a small assortment of Sabbath School books. We hope to obtain a larger supply shortly." On January 22, 1831, the *Guardian* published a list of seventy-nine books which can be purchased at the Book Room. The retail department is, therefore, the second oldest department in the Publishing House, and so popular was it that the name originally given to it alone has been frequently applied to the whole establishment.

The Retail Department carries a large assortment of books, both religious and secular. Facilities are provided for browsing around, a "rest room" being set apart for those who wish either to read or to rest. The mail order services in connection with this Department bring the publications of the world to the book-lover's home. Catalogues are issued regularly, and special book lists and circulars are mailed at frequent intervals to a wide clientele, which has been built up throughout the years. Rare and uncommon books not carried in stock are secured through the Special Order Department. There is also provided special book service in the form of book advice. Believing that there is a book for nearly every taste and need, a Literary Adviser is available to suggest books on special themes, offer special reading courses, and provide dependable appraisals of current books. In this manner the Book Room constituency is enabled to buy wisely

and well. In addition to this, Dr. Solandt's Ryerson Reading Service reaches a wide constituency.

The Sunday School Book Department is associated with the Retail Store. A practical Sunday School worker studies the needs of the Church schools, and works in co-operation with the executives of the Department of Religious Education. The catalogues and other lists issued by this Department are of great service to the Church.

3. THE MANUFACTURING DEPARTMENT

The type and printing machinery purchased by Egerton Ryerson for the *Christian Guardian* was the nucleus of a plant which, developing with the growth of the institution, has come to be not only one of the largest, but also perhaps the most completely equipped in Canada for general printing, binding and book-making. An idea of its size may be gathered from the statement that from two to three hundred men and women are employed in the manufacturing plant alone, according to season.

While obviously the manufacture of the House's own publications and the printing required by the various departments of The United Church is a large feature, it was found advantageous years ago to undertake general commercial printing. Indeed this has made possible the addition of some of the special equipment which is used to advantage in the Church's work. In consequence, at the present time books of almost every kind, high-class catalogues in quantity, brochures, a number of religious journals for interdenominational organizations, professional magazines and other periodicals outside those required for the Church, go to swell the regular output.

The Manufacturing Department, located in the Richmond Street section of the building, occupies four floors, with a total floor space of approximately one hundred thousand square feet. It is rather notable that the plant is under the superintendency of one of its own graduates.

Hundreds of visitors yearly are welcomed at the plant and spend an hour or more viewing the processes of book-making and modern printing, being conducted through the establishment by a corps of well-informed guides. Perhaps the most vivid letter-press description may be given by suggesting something of what such a tour covers.

From the executive offices of the plant, where the books are planned and "laid out" and detailed instructions given, the visitor is conducted to the composing room. Here two batteries of typesetting machines produce the type matter for the plant. In addition to these, other casting machines produce type used for headings, advertisements and matter which is not advantageously set by machine, but which is worked out by the old-time hand-set method. An assortment of the most modern type faces is provided both for the composing machines and for hand-set material, so that the printed product of the plant is kept thoroughly abreast with modern-day typography.

One of the interesting features here is the use of the "no distribution" method. By this method new, fresh type is always in evidence and the very finest results are thus secured in printing.

A feature in connection with the composing room, which pertains to very few job-printing plants, is a stereotyping and electrotyping department. Where a large edition of a book is printed, or

where the circulation of the church periodicals runs into large numbers, it is advisable to have several reproductions of the original type pages. These are secured through these two processes, stereotyping being a reproduction of the original in a solid plate of type-metal, the electrotyping being the production of a plate of exceedingly hard metal through the medium of a wax impression of the original and an electroplating bath. The application of these methods permits the printing of several copies at once—a feature of present-day job printing—as well as for large edition work.

In the composing room what are termed “proofs” are taken of the pages of the books, periodicals and other material, and are most scrupulously read and checked with the original manuscript or “copy” as it is termed, by carefully-trained proof-readers.

The press-room equipment of the establishment is something which usually inspires awe as well as interest in the mind of the visitor. On the composing-room floor is a battery of modern high-speed small job presses which are adapted to the modern principle of producing the best work at very rapid speed. These machines include self-feeding platen and cylinder presses, all of the latest type. These produce the smaller job work which does not ordinarily require other treatment.

From the composing room, however, the “formes” or large metal frames holding sixteen or more pages of a book or periodical, are taken by an automatic lift to the main press room on the ground floor, and which, by the way, is perhaps as large as any similar room in Canada. Containing as it does a large battery of standard flat bed presses, several

machines used for multi-colour work, as well as rotary presses which print continuously from a roll of paper, the press room yields a remarkable picture. Several of the presses are used for the House periodicals alone and run night and day turning out the regular weekly issues of these papers. Virtually all the presses are equipped with automatic feeders, and the press room has modern equipment for paper-lifting and piling. All presses are equipped with neutralizers for removing static electricity—one of the banes of present-day printing.

From the press room the flat sheets of the printed book are carried to the bindery on the floor above. Here the sheets pass first through a series of machines which reduce them by folding processes to the size of the finished work. Other machinery "gathers" the sections or "signatures" of the book, which are subsequently sewn to one another on special book-sewing machines. Other machines fabricate the book covers or "cases" as they are technically called. Still others trim the edges, and from this status the book is carried through its various processes, inserted in its covers, placed in a series of presses to preserve its form, and finally passed through an inspection process to insure correctness and proper finish. All kinds of books are handled in the plant, from inexpensive readers to the very finest of hymn books.

A special department in the bindery is devoted to the planning and making of fine bindings. Here one of the older arts is followed, and workmen who have been trained for years in this special profession turn out beautiful samples of illuminated and hand-tooled volumes in a variety of *de luxe* bindings.

It is perhaps worthy of note that the last hymn book of the former Methodist Church was wholly printed and bound in the establishment, and as this is being written the first hymn book for The United Church of Canada is in process in the plant.

4. THE WHOLESALE DEPARTMENT

While the Retail Department is concerned with providing books to the individual, this Department serves the book trade. The manager visits the British and United States markets twice a year, and purchases wholesale quantities of desirable titles. The Department is also in close affiliation with several outstanding British and United States publishing houses, and assumes the exclusive agency of their more important titles for the Dominion. Salesmen visit every city and town in Canada twice yearly.

The Wholesale Department has introduced a great many important foreign authors to Canadian readers. Most valuable of all, perhaps, has been the service it has rendered in introducing Canadian writers to Canadian readers. For many years nearly every book of importance published in Canada came out under the imprint of the House. There was no other plant adequate to undertake book publishing on a large scale. Besides, there was no other firm which had proper promotion and merchandising facilities. A complete bibliography of the books published by this House would be a roll call of some of the greatest books written in Canada, many of which, in poetry, fiction, *belles lettres*, history, biography and travel, are among the eagerly sought rare items of Canadiana.

This Department has also been the training ground of publishers. The managers of the House have with one or two exceptions grown up in the business from boyhood. As time went on many drifted into other lines of business, and became successful. Others began publishing for themselves, carrying on the traditions they learned in the several departments of the Book Room. The heads of several of the most successful publishing houses in Toronto, the centre of Canadian publishing, have graduated from the Book Room, the mother of Canadian publishing.

5. THE PERIODICAL DEPARTMENT

This Department was instituted to insure the regular delivery of a growing number of periodicals. The mailing list covers the civilized world. The proper dispatch of these papers and lesson helps, and also proper attention to the renewal of subscriptions, requires an adequate staff.

Before Union the Methodist Church, through its Periodical Department, issued the following publications:

WEEKLY PAPERS

The Christian Guardian
Onward
Pleasant Hours
King's Own
Playmate
Jewels

UNIFORM SUNDAY SCHOOL LESSON HELPS

Teachers' Monthly
Adult Class Monthly
Berean Leaf

Senior Quarterly
Home Department Quarterly
Junior Quarterly
Primary Quarterly

DEPARTMENTAL GRADED HELPS

Beginners' Teachers' Quarterly
Beginners' Bible Stories
Primary Teachers' Quarterly
Primary Bible Lessons
Junior Teachers' Quarterly
Junior Work and Study Lessons
Intermediate Teachers' Quarterly
Intermediate Scholars' Quarterly
Senior Teachers' Quarterly
Senior Scholars' Quarterly
Handwork Leaflet

The publications of the Presbyterian Church
included:

The Presbyterian Witness

ILLUSTRATED PAPERS

East and West
King's Own
Pleasant Hours
Playmate
Jewels

UNIFORM LESSON HELPS

Teachers' Monthly
Pathfinder
Home Study Quarterly
Intermediate Quarterly
Junior Quarterly
Primary Quarterly
Home Study Leaflet
Intermediate Leaflet
Junior Leaflet

DEPARTMENTAL GRADED LESSON HELPS

Beginners' Teacher's Quarterly
Beginners' Bible Stories

Primary Teachers' Quarterly
 Primary Bible Lessons
 Primary Hand Work Envelopes
 Junior Teachers' Quarterly
 Junior Work and Study Quarterly
 Intermediate Teachers' Quarterly
 Intermediate Scholars' Quarterly
 Senior Teachers' Quarterly
 Senior Scholars' Quarterly

The Congregational Church issued the following periodical:

The Canadian Congregationalist

SUNDAY SCHOOL PUBLICATIONS, UNITED CHURCH OF CANADA

Since Union these publications have been amalgamated. A complete list of the official Church periodicals would contain:

UNIFORM LESSON HELPS

The Teachers' Monthly
 The Adult Class Monthly
 The Pathfinder
 The Home Department Quarterly
 The Senior Quarterly
 The Intermediate Quarterly
 The Junior Quarterly
 The Primary Quarterly
 The Lesson Leaflet

DEPARTMENTAL GRADED LESSON HELPS

Senior Teachers' Quarterly
 Senior Scholars' Quarterly
 Intermediate Teachers' Quarterly
 Intermediate Scholars' Quarterly
 Junior Teachers' Quarterly
 Junior Work and Study
 Handwork
 Primary Teachers' Quarterly
 Primary Bible Lessons
 Beginners' Teachers' Quarterly
 Beginners' Bible Stories

ILLUSTRATED PAPERS

Onward (Continuing East and West
and Onward).

King's Own

Pleasant Hours

Playmate

Jewels

The Ryerson Press Magazine Exchange is another feature of the work of the Periodical Department. Through this service individuals and institutions may procure any magazine or journal published in any language, at a great saving of time and expense.

The New Outlook Purchasing Service is still another duty of this Department. Churches, private individuals and other organizations may consult this service without cost regarding special outfitting problems.

	Circulation
Jewels (for Beginners).....	59,891
Playmate (for Juniors).....	60,994
King's Own (for Boys).....	63,026
Pleasant Hours (for Girls).....	70,250
Onward (for Young People).....	135,756
Teachers' Monthly.....	24,131
Adult Class Monthly.....	18,316
Pathfinder (Young People's).....	7,572
Primary Quarterly.....	9,825
Junior Quarterly.....	26,992
Intermediate Quarterly.....	50,963
Senior Quarterly.....	51,418
Home Department Quarterly.....	18,764
Leaflets.....	66,528
Graded Lessons.....	133,567
Total.....	797,993

6. THE LIBRARY DEPARTMENT

One of the earliest developments of the Book Room was the preparation of a list of books suitable for Sunday Schools, either for library purposes or for awards. Out of this has grown one of the important features of the House. In early years the Book Room was the only importer of books, and, since the book stores and libraries had to depend largely upon this firm, a well-established import business developed. About fifteen years ago the library service was separated from the mail order and trade business. The rapid growth of public and private libraries has made this branch of increasing importance. The librarian has become a trained professional, and, with the rapid rise in the standard of his qualifications, the library service department has had to provide new methods for old. Special assistance is given to new libraries, library committees are met, selected lists provided and books from every publisher in any language are procured. Salesmen meet the librarians of the more important towns, and carry samples, library equipment, and selected lists of titles.

7. BOOK PUBLICATION AND PUBLICITY

When it has been decided to publish a book, the manuscript is then passed to this department. The manager must have wide technical knowledge covering typography, paper stocks, costs, and the various processes through which a manuscript must pass before it becomes a book. In addition to this he must be something of an artist, and able to visualize the book to be published in its

ultimate dress, with type, illustrations, binding and jacket, all made fitting to the theme of the volume.

After the book has gone to the printing department, word is sent to each of the sales departments notifying them of the title and general nature of the book about to be published. Sometimes the book is of sufficient interest to warrant sending advance notices to the press. At any rate, the advertising campaign must be planned, review copies sent to selected reviewers, and all other details of promotion carefully worked out to assist the salesmen. Copy is prepared for periodicals, and records are kept of the reviews which come in.

The advertising of the whole House is conducted here, all departments being governed by the budget allowed that year for advertising purposes. Special exhibits are also arranged through this department.

Other duties devolve upon this office, such as the editing of the Church Calendar, and the preparation of special layouts for important contracts. The manager is a writer as well, and gives a good deal of attention to young authors, particularly those interested in fiction and in markets for it.

8. THE GENERAL OFFICE AND ACCOUNTING DEPARTMENT

This is locally known as the "General Office," and is a well-organized department of finance. The business of each department centres here. All matters of credit as well as the responsibility of accounting, belong to this office. Accounts with individuals and with large institutions must be kept. Costs of manufacturing have to be recorded, making readily available full particulars on output costs,

and margins of profit. Trade credits must be negotiated, and dependable information secured in regard to general business conditions throughout the country.

The General Office has become the training school for many of the junior officials of the House. Besides these a great many, having received a splendid grounding in business practice and accountancy, have graduated into positions of trust elsewhere.

The heavy mails, intended for all departments, are first received here, opened and distributed.

9. THE ART PHOTOGRAPHY DEPARTMENT

One of the youngest features of our work, it has become one of the most useful. Pictures, both sacred and secular, lanterns and accessories are on exhibition in the main show room. In the rear a projection and stock room not only provides a proper store room for hundreds of sets of slides, but also offers facilities for the showing of these to customers. The stock of slides is perhaps the largest in Canada, and contains not only some of the finest imported slides, but also those made in our own studio. The service is used exclusively by some of the most noted artists, naturalists and historians in Canada. Advice is given to the largest institution, as well as to the smallest Sunday School, by an expert, gratis.

10. THE PURCHASING AND MAINTENANCE DEPARTMENT

Behind the scenes in a great publishing house a deal of excellent work and planning is done which is not evident, but which, however, contributes in a

decidedly material way to the running of the institution, and hence is worthy of note. The Purchasing and Maintenance Department, operating in this way, has a multitude of duties, only a few of the high-lights of which space permits one to mention.

In institutions such as this the purchasing for the several departments may be done much more efficiently through a central office. In consequence general office supplies, most of the machinery, and the raw material used in the production of the House's product are purchased through one office. The Department has charge, again, of the janitor services and upkeep of the building. This is not evident to the casual visitor, but should one enter the premises after the closing hour for the evening a small army of cleaners is seen to be at work. Since the building comprises in its five floors and two basements some 144,000 square feet, it will be seen that this feature is no small one.

Again, changes, renewals and additions in equipment are frequently required. A staff of experts, including carpenters, mechanics, plumbers, painters and electricians, is kept regularly at work.

Shortly after the removal to the present building it was found that it was difficult for a number of the employees to get conveniently to the restaurants downtown for the noon meal; so a lunch-room and cafeteria was established on one of the office floors, equipped with the latest modern accessories. The aim carried out by the graduate dietitian who directs the department is to serve a variety of wholesome foods at a minimum price. The lunch-room is patronized by some three or four hundred folk daily, a number of these coming from offices outside the building.

In former years the House maintained horse-drawn equipment for delivery purposes. In later years this has been motorized, the building formerly used as vehicle storehouse being readily adapted for garage purposes. Now a number of trucks of various capacities carry the periodicals of the House to the churches and Sunday schools in the city and to the adjacent suburbs, and also distribute the other products of the plant. This service is supervised by the Maintenance Department.

The Maintenance Department has supervision over these activities. In association with them a First Aid service is also provided throughout the factory section of the House, through which the occasional small injury is given the "stitch in time."

Again, it is realized that the fraternal spirit of the employees is promoted in play, as well as during working hours, and the department plans certain "good time" occasions with this end in view. For years an annual picnic has been promoted to some one of the holiday resorts adjacent to Toronto. The occasional banquet has been arranged, and last year the first of what promises to be an annual affair—a Christmas Frolic for the children of the employees of the institution—was a very happy event. The spirit of the House is essentially democratic, as is evidenced in the motto, "Every man must have his chance," carried on the stationery of the Book Steward.

OUR EMPLOYEES

The story of the history and progress of the Book Room would not be complete without some mention of the service of its employees. The loyalty of the men and women who have grown up

with the firm from youth to age has been in a large measure responsible for the achievement of the House. One of the employees retired after fifty-four years of service, having served six years previously with the Book Room of the Primitive Methodist Church. His Diamond Jubilee was observed in December, 1928. At least one other is still on the job after half a century. Seventeen employees have together given 664 years' service to the House. These men entered the employment of the Book Room as boys and girls in their early teens, and many have worked up to be superintendents and managers. Others went out to establish houses of their own, some to become managers of printing plants for others.

The memories of these men and women recall a continuous record of progress in the plant, from small beginnings to more substantial quarters and achievements. When the first three engines were running in the present building, Dr. Briggs went into the engine room, and as he saw them running he laughingly remarked: "Dear me, I could put it in my pocket when I first became connected with the Book Room!" This pride and satisfaction was shared by every man and woman, and each new advance gave equal pleasure to all.

XIV

THEN AND NOW

A CENTURY OF PROGRESS

ON THE occasion of the Golden Jubilee of the *Guardian*, the Editor, Dr. Dewart, persuaded Dr. Egerton Ryerson to recall some memories of the beginning of the Press. In that interesting article he states that his salary was but \$600, and that this allowance had to include house rent and fuel as well. The poverty of the establishment was such that he was unable to employ an assistant the first year. A few laymen, however, assisted him with the addressing and mailing of the *Guardian*. The total membership of the Methodist Church at that time was but 12,000, in vivid contrast to the present membership of The United Church. The ministers then were but fifty in number, and now they exceed 3,700. Then there were six missionaries; at present there are 1,509 home and 378 foreign missionaries, and eight mission fields, as against five stations one hundred years ago. The Church had no college or school then, but now it supports twenty-four colleges and universities.

"During the first decade," says Dr. Ryerson, "of its existence, the characteristic work of the *Guardian* (apart from the spiritual work of the Church) was the defence of civil and religious liberty, the equality before the law of all religious persuasions, and, by sequence, the local internal self-government of Canada by the people themselves; the establishment of an educational insti-

tution of high character upon Christian principles, without any denominational test either for professors or students; and questions of Church polity against High Church pretensions; the suppression of a democratic local rebellion, and the earnest discountenance of, and appeal against, subsequent high-handed leaders of a then ascendant party to treat and proscribe all reformers, though loyal as themselves, as enemies of their country."

That first decade was one of the most momentous in the history of Canada. Ryerson has not been free from charges of many sorts, but no one can deny him a major share in the winning of those rights now common to Canadians everywhere. During the second decade the *Guardian* advocated the union of the Canadas under constitutional and representative government as the surest basis of good will and progress. At the same time it advocated the principle of unity among the Churches for the selfsame reasons. The firstfruits of this was the union of the English and Canadian Conferences in 1847.

The next twenty years marked rapid progress in educational, missionary, social and administrative affairs. In the following decade this work was consolidated. Church membership had grown to 120,000. There were one thousand ministers, three hundred missionaries, home and abroad, three universities, three theological colleges and three ladies' colleges, a Canadian Methodist Conference with three Annual Conferences in the Canadas, and three in the Maritimes. The polity of the Church had been improved and administration from coast to coast organized and integrated. What went on in the Church of which the *Guardian*

was the official organ, was common to the Churches which, in 1925, entered into organic union to establish The United Church of Canada.

But this is not a church history. The progress of the century which has just been completed, in so far as it affects the Publishing House, may be most clearly illustrated in the following comparisons:

1. BOOK SALES

In 1832 but seventy-nine titles were carried in stock, none of which was manufactured at the Book Room. Forty years later the total yearly book sales exceeded \$50,000 in value. At the close of another forty years the book sales had mounted to \$275,000. In the year just closed, the titles carried by the Wholesale, Retail, Library, and Educational Departments run into hundreds; the active list of our own publications exceeds one hundred titles; and the total sales almost half a million dollars.

2. TURNOVER

The total turnover in 1830 was \$2,800, in 1913 \$852,000, while that for 1929, covering all departments and sources of income, exceeds \$1,250,000.

3. EMPLOYEES

Egerton Ryerson was the whole staff in 1829. The following year he had a clerk. When the Book Room quitted the old King Street building there were about fifty employees. To-day there are approximately 350 men and women engaged all the year round, including night shifts, more being engaged in the busy seasons.

4. MACHINERY

The sum of \$700 was spent by Egerton Ryerson for printing equipment. The present mechanical property represents an investment of approximately half a million. There was but one press in 1829, while there are thirty presses to-day.

5. CAPITAL

From 1858 to 1879, the total capital, which began with \$51,439, was reduced to \$9,332 in 1866 and rose again to \$85,000 in 1878, the average for the twenty-one years being \$36,337.93. During the next decade, 1879-1900, the average capital was \$237,000. Since the beginning of the century the average has risen to \$680,000.

6. PROFITS

The net average profit for the twenty-one years between 1858 and 1879, was \$681.60. From 1879 to 1900 the net average was \$20,000. The twenty-nine years of the present century records a net average profit of \$40,050.

7. THE SUPERANNUATION FUND

From the foundation of the House a contribution has been made yearly to the pension fund for aged ministers. This has been as large as the net profits would warrant. No barometer so adequately indicates the progress of the publishing enterprise as this. From 1859-1879, the amount paid by the Book Room to this fund was \$4,000; 1880-1900, \$124,000; 1901-1910, \$140,000; and from 1911-1929, \$324,000. In other words, from 1880 to the present,

by decades, the average has increased in the following ratio: 1; 31; 35; 81.

8. CIRCULATION OF PERIODICALS

The combined circulation of Sunday School periodicals rose from 103,729 in 1882 to 419,112 in 1912. The present circulation is 827,908. One of our most popular papers, the *Onward*, had a circulation of 26,488 in 1894, and this had increased to 80,653 in 1912. Since Union the circulation has climbed to 132,885. *The Christian Guardian*, which began with a total circulation of about 450, increased within three years to 3,000. By 1886 the figure stood at 14,859, and in 1912 at 21,405. At the time of Union the net circulation of the *Guardian* was 21,070. Since Union the amalgamation of the three official denominational weeklies in *The New Outlook* has meant a shrinkage from the former combined total for the three papers, and at present the circulation of the official journal of The United Church is 31,328.

9. ASSETS AT THE TIME OF UNION

The surplus of assets over liabilities of the Methodist Book and Publishing House, at the time of Union, was \$1,104,504.01, and that of the Presbyterian Publications, \$103,431.31. The surplus of assets over liabilities at the end of the past fiscal year was \$1,287,765.36.

THE NEXT HUNDRED YEARS

When the Publishing House was founded Toronto was "little muddy York," a frontier hamlet; to-day the population numbers 600,000. Canada

has grown from a colonial settlement of a few scattered thousands to the status of a nation. Out of nine million inhabitants she sent five hundred thousand to the battlefields of Europe to seal her nationhood. The next one hundred years will see a mighty Dominion arise; tens of millions of new citizens, great centres of population to-day unnamed, and teeming with the wealth of her vast waters, mountains, forests and fields. New publishing houses will appear, fostering the interests of their founders, but the Ryerson Press, with a century of progress already to its credit, will always be in a commanding position, and still the "Mother Publishing House."

The inevitable expansion of Canada in population and wealth must mean the continued growth of the House. The membership of the Church will multiply with these new millions of Canadians, not only in the winning of new adherents through the mission of the Church and through immigration, but also through new unions. The tide of the times bears this way, and the results are certain.

This will mean the outgrowing of our present premises. So vast a Church will require larger headquarters. The publishing demands of such a Church will necessitate more space and equipment. So, when the present buildings have received their final three stories, and the property has been covered with the extensions for which it is designed, either we must tear down and build higher, or move.

The material prosperity of the Ryerson Press is not in doubt, and it is the least important, perhaps. At the same time a business must make both ends meet, not simply to carry on, but, in addition to that, to carry out its worth-while programme.

The future will present new national problems, industrial, social, spiritual and intellectual. The great publishing house will seek books which will sell and also those which will express the true soul of the nation. It will foster its native authors because they are the truest interpreters of our people to themselves, as well as the best spokesmen to the other nations of the earth. It will have pride in the fact that the books on its list were prized by collectors of desirable authors, fine bindings, and exquisite type-craft, but its chief satisfaction will be that some of its titles offered light in darkened times, spoke beautifully of the loveliest things in character and nature, and persisted, through all the turmoil of the times, in their insistence upon good sense and good will.

Inventions will revolutionize printing and book-making. We are already entering upon an era of book promotion inconceivable a decade ago. The evolution of art in business and education will call for great changes in our work. New methods in the building of the curricula of our schools and colleges will revolutionize our educational departments. Library methods, needs and services are in their infancy. Adult education has scarcely been born. Experts and specialists will be increasingly in demand. One hundred years from now the heirs of this institution will look back and smile blandly at its meagreness and the crudeness of it all. Time flies, and it bears on the swift wings with which it searches the great spaces of the unknown, developments impossible to conceive. All will change—all save the human heart. Their work a century hence will be more complex, the material paraphernalia more elaborate, the nation more sophisticated, but

it will not be greater than the greatest service of this year.

On the Golden Jubilee of this House they were boasting that they had assisted in the political union of the Provinces of Canada. On our Centennial we boast that we are trying to cement that union, by encouraging those writers who are the spokesmen and interpreters of all the races, creeds and classes which compose our people. Out of a sense of mutual understanding, mutual sympathy and mutual responsibility will real union come. Upon that common ground of knowledge and love all that is permanent in Church and State must rest.

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